THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Presbyterian.

A Mother's Grief.

To mark the sufferings of the babe
That cannot speak its wo;
To see the infant's tears gush forth,
Yet know not why they flow;
To meet the meek uplifted eye,
That fain would ask relief,
Yet can but tell of agony,
This is a mother's grief.

Through dreary days and darker nights,
To trace the march of death;
To hear the faint and frequent sigh,
The quick and shorten'd breath;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close,
This is a mother's grief.

To see in one short hour decay'd
The hope of future years;
To feel how vain a father's prayers,
How vain a mother's tears;
To think the cold grave now must close
O'er what was once the chief
Of all the treasured joys of earth,
This is a mother's grief.

Yet when the first wild throb is past
Of anguish and despair,
To lift the eye of faith to heaven,
And think my child is there.
This best can dry the gushing tear,
This yields the heart relief,
Until the Christian's pious hope
O'ercomes the mother's grief.

DALE.

MISCELLANY.

From the Presbyterian.

SANDWICH ISLANDS.

(Concluded from page 655.)

I WILL now say a word about education. There are about twenty-three thousand of the people who can read, some of them well, and some but poorly. Of these a number understand a little geography, arithmetic, and writing, and have acquired considerable information: and beside this number there are perhaps more than as many more in the schools, who for want of industry and proper instructions, have made but little progress in learning. There are many schools taught by native teachers, but the teachers themselves are too defective in qualifications to lead their pupils on very rapidly. Schools for the improvement of native teachers, however, are now held at all the stations, beside a high-school under the direction of Mr. Andrews; by which means it is hoped the common schools will be supplied with more efficient teachers, and a strong impulse thus given to education. That the natives are not deficient in mental qualities we have daily proof. Their minds are so destitute of cultivation, that they cannot enter into abstruse subjects, nor pursue a long train of close reasoning,—but this is to be expected. Their memories are retentive and accurate, and they are more fond of exercising them than any other faculty. There is a great proneness among them to learn things merely by *rote*, without attending at all to the meaning of what they are learning. In fact they are an unthinking people, and it is exceedingly difficult to rouse them to study or reflection. A considerable number at all the stations learn a verse of Scripture every day, and the seven verses of the week constitute the Sunday School lesson, where it is explained to them. The facility with which they get a subsistence affords them much time to attend to books and schools, if they would only improve their time, but they are very indolent.

I would here remark that all the New Testament is translated, and of the Old Testament, Genesis, part of Exodus, Numbers, Leviticus, all of Deuteronomy, and twenty-four Psalms, are printed and in circulation. Beside these, a geography, two arithmetics, a hymn book, some original tracts and catechisms are in circulation. In some places these books are sought after with a good deal of eagerness; but lately the people care less about them than formerly: this is particularly the case in districts adjacent to the king's residence. It is by means of books, that we procure vegetables and other articles for our tables.

Of the Mission. There are now ten stations occupied on the five largest islands, at each of which there are two missionaries, except three, one on Oahu, one on Maui, and one on Molokai. At the oldest of these stations, good houses have been erected either of stone or wood, but nearly one half of the families live in native houses, not yet being able to build better ones. The house I now live in is just twelve feet square inside, and stands in the midst of a beautiful clump of the laauhala tree, which makes the finest shade, and its fruit is quite aromatic; we are within a minute's walk of the sea shore, and occasionally can see a whale or some other monster of the deep sporting in the waves before our door. At most of the stations vegetables can be purchased plentifully for books, and fish are often sent to us by the natives. To-day we dined on the soup of a turtle more than three feet long and two feet broad; but this island abounds with fish-ponds and fish more than any other of the group. We have the finest of sweet potatoes, kalo, cabbage, &c. There is also an article of diet we procure here in abundance, that is substantially the same as arrow root: of this we are all very fond, and as we have a pretty good supply of milk to eat it with, it constitutes the principal part of our living. Melons abound, of the finest kind, and we need nothing in the way of food but flour. This must all be imported, so must all our clothing; and this is no small expense to the Board, though our garments are of the most economical kind. Excuse me for talking about trifles, and bear with me a little longer. All the families have native domestics to assist in household affairs, and they are of great service, after considerable training, but they are at first extremely awkward, and often occasion a great deal of vexation and care, as they are seldom very honest or *extremely cleanly*.

The labor of the brethren consists in preaching, teaching in the schools, translating, writing books, selling books, &c. The labor of preaching here is very fatiguing. The meeting houses are commonly built of poles and grass, are very spacious, and the congregations on the Sabbath from one to three thousand. These, together with the heat of the climate, render preaching laborious. There are commonly two, and sometimes three services on the Sabbath, beside the Sabbath School, which is one of the most promising exercises we have. Every scholar repeats seven verses, and then they are all catechised on the meaning and application. It is very gratifying to observe the interest the natives take in this pleasing exercise. The number that attend the Sunday School I do not exactly know: they commonly recite well. Beside preaching at the central stations, there are many out stations to which the brethren go and preach when other duties will allow of it. This is also fatiguing, as travelling on these islands is every where tiresome, owing to the multitude of rocks, lava, and precipices. The brethren also take occasional excursions around their respective districts to examine into the state of the schools, preach, and distribute books. On all these out-excursions we meet with the greatest hospitality among the natives. On a recent tour I took in company with Brother Hitchcock to the eastern end of this island, we had not travelled more than ten miles before we found a fine hog just roasted and ready for us; a light-footed fellow had scampered a-head and told that we were coming, and so the entertainment was prepared in haste; and where we arrived about three o'clock in the afternoon, we found two fine fat hogs roasting for us, but we had to fall to, without plate, knife, or fork, and pork never relished better. If I had room and time, I would like here to describe to you a piece of beautiful scenery formed by a cascade falling over a precipice some hundreds of feet, and forming a charming limpid lake, surrounded by a deep dense forest, and lofty mountains; but I must return to the subject of labor. Those of the sisters whose health and families will allow them to engage in school, devote their attention to the women and children, and no part of the nation present a more inviting field than the children. They are commonly fond of school, and are very docile and manageable. Their improvement is also very gratifying. I might have mentioned above, that beside the preaching on Sabbath, there is a lecture during the week, and also a conference for prayer. The Poalima and Poaha meetings, i. e. meetings into which none were permitted to enter but the *moral* and those who professed to be seeking salvation, are now generally discouraged by the brethren, although they were very popular among the natives, as they were thought to create invidious distinctions, produce a pharisaical spirit, and were regarded as stepping stones to church membership. Of these meetings no doubt you have read much in the Herald. We have just had our quarterly examination at this station, at which about eighteen hundred scholars were examined, and some of them gave much satisfaction, while others could only spell a little, or had committed a verse for the occasion. I suppose three hundred out of the eighteen hundred can be said to read well, and some understand a little geography and arithmetic, and can write. They all sat in the church (which is large) in direct lines, with each teacher at the head of his school, and one rank rose at a time when we passed along and heard each one read a verse or two, or spell a little, &c. These examinations are exceedingly popular; many of the schools travelled over a wretched road more than thirty miles, merely to show how they could read or spell; but it is profitable to them to be examined, as they are thereby stimulated to attend more to their books. I have been attempting to teach them music, but for this their organs are not well suited. Their voices are commonly coarse, harsh, and unmanageable, perhaps owing to the numerous harsh and gutteral sounds in their language. They improve, however, by exercise. On the close of our examination, Hoopiliwahine, the wife of the Governor of Maui, made a very sensible and pertinent address to the people, in which she exhibited both a Christian spirit and strong desire for their improvement in education. She is an uncommonly large woman, commanding in address and fluent in delivery.

The work of translating and writing elementary books, tracts, &c. is going on. Different parts are assigned to different individuals, and after the work has passed through their hands, it is revised by a committee previous to publication, so that nothing is printed without the utmost care and attention. Much time and study is necessarily devoted to this department of labor, and the more, because the natives are desirous of books, and it is proper that they should be rapidly supplied. Here you can see the importance of a good library to a missionary. There is no kind of knowledge, scientific, moral, or political, which would be of use to a man any where, that he may not turn to good account here. The nation needs all kinds of knowledge, and is in a great measure destitute of it. They need to be taught the arts, laws, and institutions of civilized nations: they need to be made acquainted with their own resources, civil and political, and above all with the word of God. To these ends books are needed, and in order to make them, the missionary needs the aid of books.

Having spoken of labors, I would now say a word about missionary trials and privations, but such as we have here are scarcely worthy to be named, when compared with those of others in other fields, even in our own country: to be separated in "these ends of the earth" from all civilized society, and especially from dear friends, and be surrounded by a simple and ignorant, as well as wicked people, most of whose society is unpleasant, is a privation it is true, and sometimes makes the missionary feel solitary, but when we feel the importance of our work, and call to mind the uncertainty and vanity of all earthly sources of enjoyment, in connexion with the shortness of our days and the nearness of our rest, such privations dwindle away: we forget where we are and with whom we are, if we may only win CHRIST, and be found in him, having finished the work he has given us to do.

But perhaps the severest trial we experience here arises from solicitude about our children, of whom there are now fifty-two in this mission. Such is the state of society around us, that a child over one year of age cannot be intrusted one moment to natives alone. They readily catch the native language, become fond of native company, and of course will quickly learn native habits and conversation, however immoral in their tendency; so that unless a child is most rigorously excluded from the natives, in a short time it will become a *native itself* in every sense of the word. May the LORD save us from such a calamity! After children are twelve or fourteen years old, this is no place for them. To say nothing of their exposure to moral ruin, how are they to be employed! and how educated, unless by devoting time to them which ought to be given to the perishing souls of the Heathen? American Christians have little idea of the anxiety parents feel here for their offspring, and of the time mothers must devote to them. Some of them are fourteen years old, and cannot now be continually kept from temptation; they become weary of restraint and wish to go abroad. But what can be done, or ought to be done for them by the Church at home, I am not qualified to judge. It has seemed to me, however, time, high time, that the Christian public were properly informed on this subject: if they were, no doubt GOD, whose promise is to the children of the faithful, would put it into their hearts of make suitable provision for them, as many to them have no friends to whom they can look for support and protection. I speak more freely on this subject, because I am not now personally interested in it.

I must now begin to bring this long letter to a close. But allow me first to single out two or three points for you and your people to look at and consider well, that you may have the more interest in the welfare of these islanders.

In the first place, you will see from what I have written, that this is a nation within whose reach the bountiful GOD of nature has placed the most ample resources for becoming prosperous and happy in the things of this life. The soil is fertile, their climate salubrious, their commerce profitable, and their location advantageous. But what are all natural advantages to a people without industry, skill, or disposition to avail themselves of them—a people who know not the value of the treasures GOD has bestowed upon them? They need to be roused, enlightened, and made to feel their consequence as rational and accountable beings. How desirable then is it that the glorious work which has commenced here, should go on and prosper, and that a nation of children should speedily acquire the intelligence, vigor and importance of manhood? It is remarkable that among those classes of the people who have felt most of the power of the Gospel, there has been by far the greatest improvement in industry, education, mode of living, and even in external appearance. This tells us at once what is to be done to render the nation flourishing and happy even in this life. It is to preach CHRIST crucified. This has tamed the wild and fierce spirit of the Indian, and quickened, stimulated, and roused the heart of the Greenlander, and it is this alone which has raised up the Sandwich Islander from his filth and swinishness, and causes him to live like a civilized man.

2. While the success of the Gospel here should stand as a severe reproof to the incredulous and parsimonious, at the same time it should encourage and stimulate those by whose instrumentality it was sent. What greater reward could they desire than they have received? Have not their most sanguine hopes been more than realized? What language can express, or what arithmetic can calculate the value of the blessings they have been instrumental in conferring upon this nation? Although it has scarcely more than begun to be Christianized, we see the happy effects of the Gospel every where, and every day before our eyes. Within a half hour's walk of where I now write there are no less than three rude ancient heathen temples, (one of which is a rectangular solid pile of stones, three hundred feet long and fifty feet wide,) upon which many a miserable Pagan has been offered in sacrifice to a block of wood. Men and women are around us daily who acknowledge themselves to have been guilty of the most shocking crimes, such as murder, infanticide, worshipping of idols, beasts, reptiles, and of theft, &c. But those days of cruelty and wretchedness are gone by; through the abounding mercies of GOD, and the benevolence of his people, brighter days have dawned upon this benighted nation. Here are now enjoyed the sacred stillness of the Sabbath, the worship of the sanctuary, the Bible, and the living teacher. Here too are those who, under these means of grace, we trust, are fast ripening for seats in glory, though but yesterday, as it were, they knew not there was a GOD; and whose hearts can respond with the liveliest emotions to the language of the Prophet, "How beautiful on the mountains are the feet of Him that bringeth good tidings, that publisheth peace!"

3. From what I have written, you will see how incorrect is an impression, which I fear is too common in some parts of the United States, that this field is now supplied with the means of salvation, and so astonishingly rapid has been the march of the Gospel, and the improvement of the people, that they can scarcely any longer demand the prayers, sympathies, or contributions of Christians. But it is an impression both erroneous in itself and exceedingly injurious to the interests of the Redeemer's cause. It arises from a practical exaggeration of one class of facts and a total concealment of others, which ought to be viewed in close connexion with them, in order to see things as they are. It is calculated also to deprive us and those for whose salvation we labor, of the benefit of the prayers and sympathies of our fellow Christians, which we value next to the grace of GOD. The fact is, spreading the mantle of charity over as many as we can, it will not cover more than one thousand people; there are then, yet one hundred and forty-nine thousand, to say the least, out of the kingdom of heaven, and exposed to an aggravated doom, in this nation: and you can form some imperfect idea of their pitiful state from what you have read in this letter. O then, is this the time for Christians to fold their hands and congratulate themselves on the *almost accomplishment* of the good work to which they have sent us? Enough has been done to show what may be done; and ought not this rather to gladden and stimulate their hearts, and draw forth their efforts, than lead them to think, because something is done all is done, and therefore they may turn their efforts and prayers some other way?

From the Baptist Repository.

TESTIMONIES TO THE IMPORTANCE OF THE STUDY OF HEBREW.

DR. ADAM CLARKE observes, "The Bible is the best and most learned book in the world." This great man, from his critical acquaintance with the original text, was eminently qualified to estimate and duly appreciate its value. He states that had it not been for the clear and extensive views which the study of the Hebrew language opened up to his mind, he never should have thought of writing his commentary.

If Christians ever expect to be instrumental, in the hands of GOD, in the conversion of the Jews, it must be through the Hebrew language, so as to be able to prove from Moses and the prophets that JESUS of Nazareth is the true Messiah. Their veneration for this holy language is such as to induce them to imagine that it is spoken among the blessed in Paradise, and that a knowledge of it is an indispensable qualification for the enjoyment of their society.

That the Jews shall eventually be brought into the fulness of the Gospel with the Gentiles, we can have no just reason to doubt, if we give credit to the holy Scriptures on this subject; and we have every inducement to believe that the time is not far distant when CHRIST shall appear a second time without sin unto full salvation. The late Rabbi from Jerusalem said, that it was firmly believed by all the Jews in the holy city, that the Messiah would appear within seven years from that time, that is, in 1840.

GOD miraculously qualified the apostles with the gift of tongues to preach the Gospel to the Gentiles, but there is no necessity for a miracle to learn the Hebrew language. There seems to be, however, a necessity for one to awaken the Christian community to the importance of directing their attention to the poor benighted Jews, and to the study of the holy tongue.

One of the most talented ministers of the Gospel in our city, in a conversation with me some short time since, observed, "There is nothing in this life I regret so much as the want of a knowledge of the Hebrew language. Twenty-nine years ago," said he, "I paid thirty dollars for a Hebrew Bible, and fifteen for a grammar, and if I had been willing to pay five hundred dollars for a teacher I could not have procured one; but if time will admit, I shall begin the study of that blessed language at this advanced period of my life."

"I feel conscious," says that modest and good man, Melancthon, "I have scarcely from my boyhood acquired a taste for Latin, Greek, and Hebrew; but though my knowledge of Hebrew is but little, yet I prefer it to all the kingdoms of this world, and all the wealth of the universe."

"I am acquainted," says Luther, "with a sufficiency of Hebrew to be able to combat all my enemies, the knowledge of which, though small, I prize above millions of gold."—Luther on the 45th Psalm.

"The ease in acquiring a knowledge of the Hebrew is such, that a student will make greater proficiency in it, in a month, than in Latin or Greek, in a whole year."—Martinus' Preface to the Technicalities of the Hebrew.

Mirandulanus in his Epistle to Marcellus affirms, "That in one month he acquired such a knowledge of the Hebrew as to be able to dictate a letter without an error."—Junius' Introduction to the Study of Hebrew.

"Three months," says Bishop Walton, "is sufficient to acquire a knowledge of the Hebrew." He who cannot devote three months (not three years) to the study of this blessed language is unworthy of the Bible or the name of a minister.

"Though I do not think every Christian is bound to understand the Scriptures in the original languages, yet I should suspect he made but slight account of his religion, who, having capacity, opportunity, and leisure, neglected this or any other means of understanding the inspired writings in such a manner as would enable him to taste and relish the whole beauty and force of them."—Dr. John Robertson.

George Psalmanazar, one of the authors of the Universal History, in the instructive and entertaining memoirs of his life, has the following words, p. 275: "It is with a view of lessening if not altogether removing these fancied difficulties and discouragements, which have been the cause of that sacred tongue being so much, and I may add, too shamefully neglected, by the clergy especially, that I have ventured to write so far on that subject from my own experience; for let them think of or palliate it as they will, such a neglect must of necessity be condemned by all who seriously consider how impossible it is to come at a true knowledge, not only of the Old, but I will be bold to say, of the New Testament, without a sufficient knowledge of the Hebrew."

Pere Lamy, in his introduction to the holy Scriptures, says that *preachers* are the more inexcusable in neglecting the Scriptures, because they can nowhere find so rich and inexhaustible a fund for their purpose, as there. All the foundation of true eloquence, extraordinary actions, rich expressions, fine examples, apt comparisons, and striking figures, are found in them in great abundance; and all those ornaments which give strength and dignity to discourse.

"It is a shame, if not a crime, for the *clergy* to be unacquainted with this language."—Rev. Anselm Bayley, LL. D.

"To understand the true sense of St. John's writings, it is necessary to know Hebrew as well as Greek."—Dr. Hare, Bishop of Chichester.

"The fathers of the Church advised *virgins* and *pious women* to study it."—St. Jerome and St. Austin.

"Without being acquainted with the nature of the Hebrew tongue, no man can be a critic upon the writings of the Old Testament."—Rev. Wm. Romaine, A. M.

"The Hebrew is so pregnant and so rich in sense, that no translation can do it justice."—Rev. Mr. Hervey.

Let *us each* seriously examine himself. Do I understand Greek and Hebrew? Otherwise how can I undertake not only to explain books which are written therein, but to defend them against all opponents? Am I not at the mercy of every one, who does understand, or even pretends to understand, the original? For which way can I confute his pretence? Do I understand the language of the *Old* Testament? Critically? At all? If not, ought not shame to cover my face?—Rev. J. Wesley's Address to the Clergy.

From the Protestant Episcopalian.

EXTEMPORARY PRAYER AND THE LITURGY.

A Letter to two Students in a College.

MY DEAR YOUNG FRIENDS,—You ask my opinion concerning the propriety and lawfulness of extemporary prayers, on occasions of public worship—whether as additions to our Liturgy, or as substitutes for it. Both points are important. The question concerning their *propriety* opens the general argument respecting them; that of their *lawfulness* refers to their consistency with the laws and usages of the Church, in both letter and spirit. In compliance with your request, I will give you my opinion on these subjects, as well as I can in a letter hastily written.

The worship of GOD consists of two parts, its essence and its accompaniments. The essence of worship is in the soul, and consists in a consciousness of praying to him, praising, loving, reverencing him, longing after him, and the like. And whenever such acts are performed by the soul, GOD is worshipped, whether there be outward accompaniments or not.

The chief accompaniments of worship, whether to express or to produce that frame of soul, are words, music, and postures. Of these, words are essential to all joint or common worship; music and postures greatly further it. They are all likewise useful in private devotion.

Words being essential both to produce and to express a joint or common act of worship, it is a question of high importance—how shall these words be supplied? by premeditation, or extemporaneously? by the mind of one person, or by the collected wisdom of many, the representatives of the Church, forming a Liturgy? These queries present several points for a wide discussion; but practically there is but one main question—extemporary prayer, or a liturgy, which is best?

1. The argument concerning their *propriety*, respectively, is drawn from the reason of things and from Scripture.

Extemporary prayer may be, and often is, imperfect and discreditable as a composition; there frequently is given to it a party or controversial reference; it is always open to unsound doctrine, and not seldom tinged by it; and it sometimes contains irreverent expressions. A liturgy, however, I mean such a liturgy as ours, is free from all these defects. On *these* points, no reasonable man questions the advantage of the latter.

Extemporary prayer may be more minute and inclusive in the subjects of petition and thanksgiving, than is perhaps possible in the case of a liturgy. If this be an advantage, the latter must so far yield. But it is justly questioned whether, in *public*, there should be a more particular mention of such topics than is made in our Liturgy: or, if there be an exception or two to this claim in its behalf, it merely proves that it is not absolutely perfect, which no uninspired work is. There are, however, many proper subjects of private prayer and thanksgiving, which good taste and the avoidance of ostentation would keep from the public ear. Even on this point therefore, the Liturgy has probably to make no concession to the extemporary mode of worship.

One other comparison between the two relates to their aptness to excite religious fervor. But here we first ask—What is the proper *standard* of pious feeling of this sort—at what point shall we fix it, between the howling extravagance of the wildest fanatics, and the coldness and inattention of people in the opposite extreme? There is no standard in the case of individuals; men differ, both constitutionally and from education and other circumstances, in ardor of disposition; and their private prayers will equally be of various tone. But in *public* worship, a common standard of excitement must be assumed; and as this will not suit equally the calm and the glowing, it must be fixed at a proper medium. And it is obvious, that no individual can so well determine what the proper medium is, as the collected and deliberate opinion of the Church: an individual leader of prayer will naturally tinge his prayer with his own calmness or his own fervor, according to his usual feeling, or his feeling at the moment; the Church, however, will fix the devotional language at what it deems the best medium standard. And the latter, by the plain dictate of common sense, is to be preferred.

Should any persons argue that their taste or fancy leads them to prefer extemporary prayer, I would offer these considerations to their notice. 1. Taste or fancy is distinct from pious feeling, the proper tone of which in public prayer has just been adverted to. 2. Taste, properly so called, is subject to rules, as in literature and the fine arts; such taste, applied to an act of devotion, is much the same as literary taste; and tried by this test, the Liturgy is far superior to extemporary prayer in general, and probably superior to the best extemporary prayer that ever was uttered. 3. If any do not allow their taste to be subject to rules, they are beyond the reach of argument: this is the kind of taste to which the maxim applies, "*de gustibus nil disputandum.*" 4. Those who indulge this individual and unregulated taste, applying it to public worship, ought to put it to their conscience, whether they do not sin, in holding to an indulgence which affects Christian unity of feeling, instead of submitting their minds to the rules and standard recognised by the wisdom of the Church: this sort of indulgence ought to be regarded as a question of conscience.

I now proceed to the argument from Scripture, concerning the comparative propriety of extemporary prayer and a liturgy. This may be stated in a few words. There are many authorities in Scripture, both of precept and example, for the use of forms in public devotion; there are some cases in which it is not clear whether a form was used or not; but there is *not one decided example* of extemporary public prayer.

That there is not a single clear case in Scripture of public worship without a form, has several times of late been asserted in our periodicals, and I have neither seen nor heard of an attempt even to disprove the assertion. This may justly be regarded as a very strong argument, I think it an insuperable one, in favor of a liturgy.

An example of joint prayer, in which it is uncertain whether a form was used or not, is found in Acts xx. 36; but as it was offered by Paul and the elders of Ephesus, i. e. by clergymen, it is not unreasonable, for those who think liturgies to have apostolic authority, to regard this act of worship as of that kind. Another example of the uncertain class is seen in Acts xxi. 5. But it is needless to dwell on cases which prove nothing either way.

Examples of forms of devotion are found in various places referred to below[*]—all which I hope you will consult in your Bible: most of them were publicly used; that some of them were used in private is so much the stronger argument for that mode of prayer. The Psalms, ordered in both the Old Testament and the New, are a large body of such examples; all of them are forms of devotion of some kind; and many of them contain forms of prayer, distinctively. The Lord's Prayer is an example which cannot reasonably be disputed; for though in one place it is introduced with the words, "after this *manner* pray ye," yet in another place the direction is, "when ye pray, *say* our Father," &c.; and those who argue that the former words make it a *model* for prayer, ought to allow, on the same principle, that the latter direction makes it also a *form*, and that it should be used both ways: those, however, who employ it as a form, fulfil both injunctions, they both "pray after this manner," and they "say" the prescribed words. We have also the authority of Solomon, "not to be rash with our mouth, or let our heart be hasty to utter any thing before GOD;" and that of St. Paul, "to glorify GOD with one mind and one *mouth*," i. e. with words which all utter, or take part in uttering, which implies a prepared form.

So clear is the duty of using the Psalms, that those who reject other forms employ these, and hymns, and anthems, and justify themselves on the ground that they are *sung*, not recited. This however is a singularly weak excuse; for in singing there are two forms, a form of words and a form of music; and to argue that the use of two kinds of forms justifies them in rejecting one of the kinds by itself, is certainly far from good reasoning.

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[*] Ex. xv. Deut. xxi. 7. xxvi. 5, 13. Numb. vi. 23. x. 35, 36. Judg. v. 1 Kings viii. 23. 2 Chron. xiv. 11. xx 5. Ezra ix. 5. Neh. i. 4. Prov. xxx. 7. Isa. vi. 3. xxxvii. 15. xxxviii. 9. Lam. iii. 41. v. 1. Dan. ix. 3. Hos. xiv. 2. Joel ii. 17. Hab. iii. 1. Acts iv. 24. Rev. iv. 8. 11. v. 9–14. vii. 10, 12. xi. 17. xv. 3. xix. 1–7.

They further assert, that there is no command in Scripture to use forms of worship. I think otherwise. We are commanded to "say" the Lord's prayer. We are commanded to use "psalms, and hymns, and spiritual songs." We are commanded "not to be rash with our mouth, or hasty in our heart, in uttering any thing before God." We are encouraged, if not commanded, to "glorify God with one mouth, as well as one heart." Besides, the examples given in Scripture, though different from commands, are sufficiently binding on us, if there are no examples to the contrary. And we have seen that there are in the Bible, numerous examples of forms of prayer, and not one clear example of extemporary public worship. Neither is there a single command to use the latter.

In favor, then, of a Liturgy, we have the reason of things and holy Scripture—while neither reason nor Scripture favors extemporary public devotion. There are also Scriptural commands to use certain forms, and general commands or recommendations to use premeditated worship. Such authority should be regarded as too high to be questioned or trifled with, or evaded by artful distinctions. Such authority is ample, for the conscientious and candid Christian.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

THE MISSIONARY SPIRIT.

Among those moral engines destined to regulate and direct the expansive spirit of the age, the Protestant Episcopal Church stands proudly pre-eminent. Possessing the undoubted authority of a divine commission in her apostolical ministry, she is warranted in assuming a firm and decided tone, that at once commands respect, and causes the spirit of revolutionizing innovation to withdraw into a more congenial atmosphere. In her scriptural Liturgy, rendered venerable from antiquity, and hallowed by the immemorial use of holy men, she presents an invulnerable bulwark to new and fashionable schemes of theology, continually springing up in every part of our country, as yet new and unsettled in religious creeds and dogmas, and whose genial clime offers encouragement to every species of religion, that the erring fancies of men may invent. In her happy form of government, under the bishops, clergy and laity, she presents the rare union of popular strength, combined with the effective energy of a single responsible head, which qualifies her for taking a high and commanding stand, and for assuming a controlling influence in the cause of truth. She possesses within herself the elements of strength, which hitherto have been suffered to lie almost useless, because she was unconscious of her innate power. Her vast moral force, like the power of certain physical substances, that of steam, for instance, when existing in a latent state in the form of water, has not been called into action. For a long time depressed and disheartened by a variety of disastrous causes, she has not been fully sensible of the vast responsibility involved in her high commission to proclaim to the world the knowledge of salvation through a Redeemer. Consequently she has not efficiently employed her immense resources of wealth, talent, influence, and learning, in advancing the great cause of releasing mankind from the thraldom of sin. She has not fully developed her native, yet almost untried powers; having as yet seen no immediate occasion for rising in all the majesty of her unknown strength. Nevertheless, those powers have not been altogether inactive—they have been gathering force in that solemn stillness, which precedes an awful commotion of the elements. They are now on the eve of breaking forth, not in the wild confusion of uncontrolled fury, that spreads desolation in its path, but in the energetic vigor and effective strength attending well-balanced and well-directed forces. They are mighty in themselves, and when set in motion by the transports of enthusiasm would become dangerous, were it not that the Church is mightier still, and is able from her well-balanced internal organization, and external bulwarks, to direct them for good. She has at length caught a glimpse of her innate strength, and discovered that there is a vast responsibility connected with its possession. Under the influence of the solemn awe, and renewed vigor attending such a discovery, she is preparing herself to engage earnestly in the mighty work of evangelizing the world. The missionary spirit, like that Spirit of God which once brooded over the dark waters of ancient chaos, is resting on her bosom, and diffusing into her members the vital warmth and life-giving energy of Christian love. Under its expansive influences, they begin to cast off the contracted fetters of selfishness which have for so long a time cramped their energies; for now they begin to realize that into their hands a treasury of knowledge has been committed, not for their use merely, but for that of the whole world. The truth, at length, flashes the conviction upon their minds that they have too long monopolized these treasures of heavenly wisdom to their own use, totally regardless of the thousands continually going down to destruction in ignorance, whose blood shall be required at their hands. Monopolized these treasures, did I say? Would to God, that with a true understanding of their nature, they had monopolized them—then their influence would have been felt to the utmost bounds of the habitable globe. This may appear strange reasoning, yet it is even so. The monopoly of Christian privileges is not like that which operates in worldly affairs. The persons desiring them may both have the same ultimate object in view, the securing for favored individuals all the advantages arising from certain causes. But how different the means! The confirmed spirit of worldly policy is contracted to the narrow bounds of self. Its view extends only to present personal advantages. On the other hand, he who would labor to secure for himself the full benefit of Christian knowledge, must labor to diffuse it as far as possible. The more he circulates it, the larger will his personal stock become. For one item expended on others, ten times the equivalent either in knowledge or virtue will be returned into his own bosom. Do we doubt this? The Saviour has said we shall receive one hundred-fold. Let us test the assertion by reference to facts. Who are the men famous for the possession of Christian graces? Were they not those who have devoted their whole faculties both of soul and body to the advancement of the Gospel? Look at a Paul in ancient, or a Martyn in modern times.

Would that the Church had ever *thus monopolized* the invaluable treasures of heavenly wisdom, and not in the confined sense attached to the word by the politician. But, thanks be to God, she is now opening her eyes to the true nature of a monopoly of knowledge, and is beginning to exert herself with vigor in the glorious work of diffusing the principles of evangelical religion to those sitting in darkness and the shadow of death. Nor does she limit her labors to the wide-spread field opening in almost interminable prospect in our own western land. Led on by Christian sympathy, she is now using efforts to remove the thick films of mental darkness that envelop the once enlightened plains of Greece. Mars-Hill, where once resounded the thrilling eloquence of Paul, now echoes to her warning voice. Having full confidence in the promise that "Ethiopia shall stretch out her hands to the Lord," she is looking out for faithful pioneers to carry the glad tidings of salvation into the dark wastes of benighted Africa. Nay more; at the late meeting of her General Missionary Society, it was proposed to open the way into China, and scale those strong barriers with which the prince of darkness has contrived, age after age, to exclude nearly *one-third* of the human race from the light of Gospel truth. To this measure the voice of the Church responds from every quarter in accents of approval. These are small beginnings, it is true, when the magnitude of the work is considered. But, under God, they are the harbingers of a brighter day. They are the first dawnings of Christian benevolence and true missionary zeal, which will gradually increase into the full blaze of meridian splendor. They are the first rays of evangelical light emanating from a spirit of Christian love, which, after enlightening the dark moral wilderness toward which directed, will again be reflected back with increased brilliancy upon the bosom of the Church from whence they issue.

Shall we, then, as favored members of that Church, refuse to co-operate in this glorious work? Shall we refuse to contribute of our worldly substance in aid of the noble design? The voice of the Church says, No—for she "is putting on zeal as a cloak." The voice of Scripture says, No—for that solemnly proclaims in our ears, "Go into all the world, and preach the Gospel to every creature." The voice of truth says, No—for in spite of the delusion that compassion labors to throw around our reason, it is continually sounding the melancholy requiem of millions lost.

Do we need other motives? Those of a personal nature might be urged, but they are unworthy the subject. Do we need higher motives? Listen to the awful voice—"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

J. A.

For the Churchman.

THE POOR WIDOW.

In a retired quarter of the village of W——— there resided some few years since a poor widow. I became acquainted with her toward the close of her earthly pilgrimage, and every day made it a point to visit her. Many a happy hour did I spend in conversation with this humble disciple of Jesus. She had a lovely daughter, aged about twenty, and to see the devotedness with which this daughter watched the gradually departing parent, could not but be looked upon with admiration and delight. "My days are numbered," said this pious woman, one morning as I entered her cottage door; "I feel that I must soon depart, and if my daughter, my sweet Fanny, had only a home, O how happy I should be." "Make yourself at ease on that subject," said the kind Rev. C——, who was standing by her bedside, "I will attend to that." The poor woman seemed overcome with joy, and in prayer lifted up her heart to God. In a few moments she exclaimed, "Then I am ready to go—yes, I am desirous to depart."

A short account of the life of this pious woman may not be uninteresting. I give it as I gathered it from her own lips.

At the age of thirteen she was left an orphan, both of her parents having died very suddenly within a month of each other. Thus left alone, as it were, on the wide earth, melancholy indeed was her situation. He, however, who provideth for the fatherless and widows, provided for Jane, through the instrumentality of a kind maiden lady, who, feeling an interest in the little orphan, sent her to learn a trade. Jane took great delight in reading her Bible. It was the dying advice of her dear mother to make the Bible the subject of her frequent meditations—her companion—her own familiar friend. Every night, therefore, Jane would retire to her room, and with no eye upon her but that of her heavenly Father, she would read, meditate and pray. "Sweet," she used to say to me, when on her dying bed, "were those moments: they are as honey to my recollection." Some years thus passed, and not a morning or an evening did she let slip by without reading her Bible, and praying to her God.

At the age of twenty-four years Jane became acquainted with a young man, a respectable shoemaker in a neighboring village, to whom she was shortly united in the holy bands of matrimony. Prosperity and happiness now seemed to lay stretched out before her as a lovely stream. But, alas! how uncertain are the enjoyments of this life—how frail and dependent is man! Surrounded by a thousand contingencies, over which he has no control, his most prosperous hopes may in one single hour become blasted for ever. O! ye votaries of the world and its fleeting pleasures, take warning, for "ye know not what shall be on the morrow."

Two years after Jane's marriage, in the very flood-tide of prosperity, her husband received a warning, in the form of CONSUMPTION, to prepare for death. Yes, the fact was evident, he was in a decline. Physicians were consulted, and the only gleam of hope that remained was a change of climate. Accordingly, they sold off every thing and went to the South. A few weeks convinced them that it was of no use—William grew worse. That insatiable tyrant (if I may be allowed the expression) had arrested his progress—it was slowly drawing him into the grave. It would now and then lighten its grasp, and for a while there would appear hope; but, alas! it was only to take hold more firmly and to draw around the scene the darker curtain of despair. For nine years did William linger along on the very borders of eternity, unable even (for the greater part of the time) to dress himself. His poor wife had now spent all of their little savings for medicines, travelling, &c. &c., and it was only by going out to days' work that she was enabled to get a support.

It was her custom at family worship to read a chapter in the Bible, after which she and her little daughter sung a hymn, and her husband would then pray. "He often used," said she, "the Common Prayer-book in preference to his own language, as that fully expressed his feelings, and then there was no danger, as dear William said, of *over praying or under praying*."

Eleven years, wanting a week, from the day of Jane's marriage, she buried her husband. "He died," said she; "O how glorious! O that I could thus die! Trusting all to his dear Saviour, he left without a strug"——here the poor woman's feelings gave way to a flood of tears; she could say no more.

The principal part of this narrative I got from Jane in a conversation with her about a fortnight before her death. She was then quite feeble.

Her last hours were hours of peace and tranquillity. Her pastor, the Rev. C——, was with her the greater part of two days, and he assured me he never witnessed such a triumphant death. It was indeed a privilege—a great privilege, to stand by the dying-bed of such a mortal, and to hear from her lips, in the very agonies of death, songs of triumph and praise.

And what was it that consoled her? that smoothed the dying pillow? that took away the sting of death? It was religion—it was her Bible—it was her Saviour.

O. M. P.

We are obliged to the author of the following communication. Our friends in the more remote and less flourishing parts of the Church, might confer an acceptable service on themselves, as well as on us, by giving us occasionally a letter of this kind.

To the Editor of the Churchman.

APPEAL FOR KEY WEST.

Sir,—The application made to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, by the inhabitants of Key West, Florida, for an extension to them of similar privileges and benefits to those widely disseminated in other quarters by means of its missionaries and its funds, having lately received from the Society that attention which the situation of the place seems to require,—it may not be uninteresting to some of your readers, to know more of the circumstances which render it particularly desirable that the place should receive the favorable notice of those, who, "from their youth up," have lived within reach of religious and moral instruction, and to whose ears the winds have borne on each returning Sabbath the sound of the church-going bell.

Key West is a small island, one of the group stretching in a south westerly direction from the south point of Florida, lying in latitude 24° 33′ N., and its town is the most southern within the jurisdiction of the United States. It was first settled in the year 1821, and in a commercial point of view, must, from its location, ever be a place of some importance. It is a country town, a military post, and the seat of an Admiralty and United States district courts: has a court-house, jail, custom-house, and other public buildings, and a population increasing in numbers and respectability.

Although the want of a Minister of the Gospel was felt deeply, yet no regular steps were taken by the inhabitants to obtain one, until the spring of 1831, when an application was made through the Right Rev. Bishop of New-York, in the hope that some clergyman of our Church could be found willing to take upon himself the charge of the congregation. Although there are many different denominations of Christians represented in the population congregated at this little spot, yet most of those educated in a different Church, relinquishing some of their peculiar predilections, united, for the good of the whole, in preferring the services of a Protestant Episcopal Clergyman, could they be obtained.

Their first application proved entirely unsuccessful, as did also later efforts in other quarters, and with the exception of a short time, during which they were enabled to profit by the presence of the late Rev. S. K. Brunot, of Pittsburgh, Pa., who visited the island for his health, and officiated on two or three occasions,—their wishes have remained ungratified to the present day. The appointment of the Rev. A. Bennett, of Nassau, New-York, as missionary, and the appropriation of the sum of two hundred dollars, by the Society, toward his support; bid fair, however, to remove all further difficulties, and it is to be hoped that the result may prove such as will gladden the hearts of all interested in the growth and enlargement of the Church.

The population of Key West varies very considerably with the season of the year and the course of business, but the average may be reasonably estimated at between 400 and 500 souls, among whom are numbered several highly intelligent families and individuals; forming a society superior in many respects to what might perhaps be anticipated from the local situation and recent settlement of the place. Such being the case, it cannot be a matter of surprise, that the desire to profit by the labors of an intelligent clergyman should be so strong. Far removed from all places where the public ordinances of religion may be participated, (the nearest missionary station on one side of the Peninsula being St. Augustine, and on the other that of Tallahassee,) the hearts of the parents naturally throb with fear, at the possible effect a continuance in this state may have upon their offspring, and the whole community,—urged by the duty they owe to themselves, to their children, and to the general interests of society, are desirous to hasten the period when the services of the sanctuary may be regularly engaged in, and the minds of old and young be improved by the labors of a spiritual guide.

During the short time before adverted to, when the Island was visited by the Rev. Mr. Brunot, a sufficient number of the gentlemen associated themselves together, to form a congregation to be governed by the rules and canons of our Church, and a charter from the legislative council of the territory has since been obtained under the title of "St. Paul's Church, Key West," and in accordance therewith, wardens and vestrymen have been elected.

It is purposed, so soon as the necessary funds may be collected, to erect a church edifice on a lot of ground set apart by one of the proprietors of the island for that purpose.

Contributions in aid of this interesting object are respectfully solicited, and may be paid to the Treasurer of the Society in Philadelphia, or to James Swords, Esq. 152, Broadway, New-York.

A. K. W.

For the Churchman.

"Bishop White expressly admits the *divine authority of Episcopacy*, and so does the Church in her ordinal, &c. The simple question then to be considered is, Whether a *divine institution* may be set aside either in whole or in part by any *human authority*; and whether we are warranted in calling that merely *defective* which is totally destitute of the essential of its very existence,—*its authority?*" The principles contained in the above quotation are respectfully commended to the special attention of your correspondent "X." of last week. He evidently belongs to that class of amiable and excellent men who are too timid to carry out their *principles* to their just and legitimate *conclusions*. I should like to draw him out fully. It may be that I should be willing to concede on the ground of *charity and good will*, that which he perhaps concedes on the ground of *principle*. It is my custom, Mr. Editor, to speak plainly,—to reason directly from my premises to their legitimate conclusions,—and I have moral courage enough, when the conclusions are fairly ascertained, not only to avow them, but to maintain and defend them so far as I am able, against "all comers," be they old or young,—noble or ignoble. But in point of kindness and good feeling toward the *persons* holding erroneous and even dangerous opinions, I will yield to no man. Let "X.," therefore, disclose his views fully on the principles contained in the quotation at the head of this article. If he differ with me in opinion, I promise him fair and honorable combat. Such combat as he may lawfully wage who "contends earnestly for the faith once delivered to the saints,"—in the spirit of that charity which hopeth all things,—believeth all things,—endureth all things,—thinketh no evil,—is not easily provoked, &c. &c.

A Churchman of New-York.

THE CHURCHMAN.

SATURDAY, JULY 12, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

PROTESTANT EPISCOPAL PRESS.

At a Meeting of the Board of Trustees of the Protestant Episcopal Press, held at the Press Buildings, on Wednesday, the 9th inst., the Bishop of the Diocese presented the resignation of the Rev. J. M. Wainwright, D. D., as a member of the Board of Trustees, and also as first Vice-President of the Institution. The Board then proceeded to an election to fill the vacancy of first Vice-President, whereupon the Rev. William Berrian, D. D., was unanimously elected.

The Bishop also presented the resignations of the Rev. Wm. R. Whittingham and the Rev. John V. Van Ingen, now absent in Europe. Mr. Cotheal also presented the resignation of J. Lawrence Moore, Esq., as member of the Board of Trustees: whereupon the Board proceeded to fill the vacancies in its body by the unanimous election of the Rev. Thomas H. Taylor, the Rev. Francis L. Hawks, D. D., the Rev. Manton Eastburn, and William H. Harison, Esq.

The office of Secretary to the Board having been vacated by the resignation of the Rev. W. R. Whittingham, Floyd Smith was duly elected to fill said vacancy. The appointment of the same individual, by the Standing Committee, as Agent of the Institution, was confirmed by the Board.

The following is a correct list of the present Officers of the Institution:

Rt. Rev. B. T. Onderdonk, D. D., *President.*
Rev. Wm. Berrian, D. D., 1st *Vice-President.*
Charles Keeler, Esq., 2d *Vice-President.*
Henry Cotheal, *Treasurer.*
Floyd Smith, *Secretary and Agent.*

Class for 1834.

Benjamin M. Brown.
Floyd Smith.
Charles N. S. Rowland.
Benjamin Aymar.
William H. Harison.

Class for 1835.

Rev. Thomas H. Taylor.
Rev. Francis L. Hawks, D. D.
Rev. Manton Eastburn.
Cornelius Oakley.
George C. Morgan.

Class for 1836.

Rev. Wm. Berrian, D. D.
Henry Cotheal.
Lewis Curtis.
Jas. F. De Peyster.
Charles Keeler.

STANDING COMMITTEE.

Benjamin M. Brown, *Chairman.*
Henry Cotheal.
Charles N. S. Rowland.
Lewis Curtis.
Charles Keeler.
George C. Morgan.
Floyd Smith, *Secretary.*

By order of the Board,
Floyd Smith, *Secretary.*

Theological Seminary.—The Trustees of the General Theological Seminary held their annual meeting in Trinity Church, in this city, on the 24th of last month. The Rev. Dr. Anthon was chosen Secretary, to whom we are indebted for a copy of the proceedings. The two vacancies in the Board, occasioned by the death of the Rev. Dr. Montgomery, and Mr. T. S. Townsend, and the "removal" of the Rev. Dr. Wainwright, were filled by the appointment of the Rev. George Boyd of the Diocese of Pennsylvania, and the Rev. Messrs. Taylor and Eastburn, of this city. The total amount of property belonging to the Institution is in the report of the Finance Committee stated to be $73,065 55. Of this sum $16,694 72 is vested in scholarships, and $3000 is required for the filling up of the water lots. There remains $53,370 73, the interest of which, $3302, is applied to the current expenses of the Seminary. These expenses amount to $5750, the details of which are as follows:

Salaries to Professors Turner and Wilson, each $1500, is	$3000
Salary to Professor Moore,	750
Salary to the Librarian,	100
Allowance for a Janitor,	150
Interest on four scholarships, founded by the Society for Promoting Religion and Learning in the Diocese of New-York,	400
Incidental expenses,	1050
Rent of houses to lodge students who cannot be accommodated in the building,	300

which leaves an annual deficiency of $2548; a deficiency which it is sincerely hoped the friends of the Church will not fail to supply.

From the report of the Faculty it appears that thirty-seven students have been admitted into the Seminary since October last; three, at their own request, have been dismissed, and leave of absence has been granted to nine, four of whom returned before the close of the session. One of the students died during the session. The number of students at the close of the session was 64; of whom 12 were in the Senior, 18 in the Middle, and 34 in the Junior Class.

The course of study has been the same as last year except in Ecclesiastical History, and Pastoral Theology and Pulpit Eloquence. These departments were assigned, at the commencement of or during the session, to the Rev. Drs. Hawks and Anthon, whose reports are published in an appendix. These reports shall be published in our next. One extract, however, from the report of Dr. Hawks we must quote as a gratifying evidence that the department of Ecclesiastical History is committed to one who will habituate his pupils to regard it as subservient to the philosophy of human nature, and in connexion with the present relations of the Church. Our meaning will be seen by the clauses which we have taken the liberty of italicizing; and we will only add that if Ecclesiastical History were prosecuted in this spirit, there would be little fear of the spread of popery.

"Throughout my course with both the Classes, it has been a prominent object with me, whenever occasion offered, to fix the minds of the young gentlemen upon the differences between the Church of Rome and ourselves. The conflicting decisions made by different pontiffs or different councils on the same question: *the origin of many of the corrupt opinions now advocated by the Romish Church, and traced to their true causes in history;* the perpetually recurring testimony of facts to contradict the claim of papal infallibility, have all been distinctly presented as we proceeded. I cannot, however, particularize here, and will therefore merely add, *that the whole system of* MONACHISM *from its origin to the present day, has been investigated, and its bearing upon the spread of papal domination has been clearly traced.*"

The following resolution, being an amendment of the statute in regard to the Examination of the Students, was adopted:

"There shall be Examinations of the Students of the Seminary at the close of each of the two Sessions in every year. The first examination shall be conducted in the presence of a committee, to be appointed for that purpose by the Standing Committee, and such committee shall be authorized and requested to attend occasionally the recitations of the students during the course of each Session."

Donations during the past year have been made to the Library from the Rev. T. H. Horne, England; Alexander Copeland, Esq., Aberdeen, Scotland; the Rev. A. S. Hollister; E. Weeks, Esq.; W. H. Harison, Esq.; Mr. G. W. Cartwright; Rev. B. I. Haight; Mrs. Waddell; T. S. Grimke, Esq.; Right Rev. Bishop Doane, and several others. In addition to which a complete set of the Bampton Lectures, 53 vols. 8vo, have been presented from 23 clergymen, by the Rev. Messrs. Whittingham and Haight. The library, however, for so important an Institution is as yet comparatively small, comprising less than 4000 volumes.

The following resolutions, to institute permanent professors in departments which have been hitherto temporarily supplied by gratuitous services, were also adopted.

"*Resolved,* That the department of the Nature, Ministry, and Polity of the Church, be erected into a separate department.

Resolved, That at the next annual meeting of the Board, the Board will nominate a Professor of Pastoral Theology and Pulpit Eloquence, to have charge provisionally of the department of Ecclesiastical History."

While we rejoice at these evidences of growing prosperity, we would still remind our readers that much remains to be done. We shall never think the Seminary is on the footing it ought to be, while the Trustees are compelled to make the department of Ecclesiastical History a mere appendix to the duties of the Professor of Pastoral Theology and Pulpit Eloquence. Other studies, indeed, are of more pressing importance for the immediate duties of the ministry; but, taken in the long run, and with reference to its general and ultimate influence on the character, there is nothing in the whole encyclopedia of theological science, Biblical criticism excepted, of more worth,—nothing which tends more effectually to disenthral the mind from the unhappy peculiarities of caste to which the clerical profession has been in all ages exposed,—nothing which makes the student more familiar with those subtle developments of the heart, of which, when fully acted out, the errors and deformities of the Church in past ages are merely the bodies or palpable realities than the study of Ecclesiastical History. We much regret therefore the necessity which as yet prevents the Trustees from erecting this branch of discipline into a separate department. Why may we not look to some of our enlightened and munificent laymen for the foundation of a Professorship in Ecclesiastical History?

Church in the West.—The Episcopal Recorder of last week contains extracts from private letters which give us some intelligence respecting the present state of the Church. A clergyman from Tennessee writes to the Editor,—

"Our congregations are yet young in knowledge, and few comparatively in numbers. A decidedly favorable impression in behalf of our Zion has been made, however, throughout the diocese, by the visitation recently completed, of our newly-consecrated Bishop. We cannot feel sufficiently thankful to the great Head of the Church, for having placed over this, our portion of his vineyard, a man of such a spirit and of such powers. May he be long spared unto us, even until this 'wilderness shall blossom as the rose.'"

Florence, in the State of Alabama, is spoken of as a desirable situation for a clergyman of suitable qualifications. Two hundred and fifty dollars have been subscribed, and a much larger amount promised if such a clergyman could be obtained. The Recorder gives the following extract from the letter, on the authority of which this statement is made.

"The writer adds—'I should be very much gratified if we could obtain a minister, and I believe in a short time, from his salary for preaching and teaching school, he could obtain a handsome support; and I know no place where a man of talents and piety could do more good in advancing the cause of religion and morality. If you can find a clergyman willing to make the experiment, I will, in addition to my subscription, give him his board and furnish him a horse to ride to Florence, which is only five miles, or keep a horse for him if he prefers it, until he can establish himself more eligibly; and should consider his company a pleasure.'"

Bishop Otey writes to the Editor:

"I have said nothing about our wants here in this Diocese; but they are great, appallingly great. One universal cry should go up from the Church, throughout the length and breadth of the land, 'Lord, send forth laborers to the harvest.'"

And in the same letter gives the following information in relation to an interesting district of country:

"I have been written to by a gentleman of high respectability and character, and a communicant in our Church, to call the attention of the young and enterprising ministers of our Church to Lewisburg, in Virginia. I spent some days at that place on my way to Philadelphia last winter, and preached some five or six times. There are many circumstances which render it very important that a minister of our Church should be stationed at that place. To say nothing about its being the place of meeting for all the higher courts of law in Western Virginia, which circumstance itself concentrates a great amount of intelligence and great numbers of people, it is also within a convenient distance of all the most celebrated watering-places in that State. Great numbers of invalids are congregated at the Virginia Springs every summer, and frequently many of them in such a situation in regard to health, as would render the attentions of a minister of the Gospel peculiarly desirable to them. Beside all this, an active and diligent clergyman might unite Lewisburg and Charleston, on the Kenawha, under the same cure, and spend equal portions of his time at each place. Travelling in that region during a greater part of the year, is of the most delightful kind that can be imagined. I know a few gentlemen at Lewisburg, who would be forward to aid any effort to establish an Episcopal clergyman there. Any person desirous of particular information, may address a letter to Joseph F. Dangerfield, Esq., Lewisburg, Virginia."

March of Mind.—Our Boston friends have been dieting so long as to have acquired by this time a pretty keen appetite for some *new discovery;* but the last number of the Christian Examiner contains a *notion* which, if we guess right, will test their digestive powers to the utmost. It is an article on Hengstenberg's Christology, attributed to Professor Noyes, who is chiefly known for his translations of sundry portions of Scripture. Mr. Noyes thinks the apostles were quite mistaken in supposing Jesus to be the object of prophecy, and assures us that the Old Testament does not contain ONE prophecy of a Messiah. The Jews somehow expected a Messiah, and Jesus took advantage of the prevalent error as a means of establishing his own claims as a teacher. Little Miss agrees with the Professor, and is proud to emulate him in the exercise of private judgment! Both exult in the auguries of progressive illumination, and hope for a speedy and universal emancipation from hereditary institutions and the *antiquated* dogmas of the Reformation. But Miss has one advantage; she has not been so long out of her primer, and is more likely to remember the wholesome lesson of her grandmother: "Young people *think* old ones to be fools, but old people *know* young ones to be so."

A writer in the Boston Atlas quotes the following passage from the same article, as coming under the action of the Statute of the Commonwealth for Blasphemy. The reader may censure the tone in which we advert to this melancholy proof of progressive degradation! but really when one sees so much to make him *be* a Heraclitus, he may be pardoned an occasional effort to play Democritus.

"It is true that the Bible contains the word of God. *It contains also many things that have no claim to that appellation.* It contains probably all that could be collected, at a certain period, of the literature of the Hebrews, their history, poetry and ethics. *Beside the word of* God, *it contains the words of many wicked men. It contains some unwarrantable language from the lips of pious men, such as Job, the Psalmist, and Jeremiah. The early history of the Jews enters sometimes into disgusting details unsuited to the taste and* MORAL FEELING *of the present age.* * * * * * Now when you call the contents of this whole collection of writings the word of God, or divine revelation, you assert a proposition WHICH IS NOT TRUE, *and which is a stumbling-block to thousands.*"

Bishop White's Charge.—We admire the temper and discrimination of an article in the (Charleston) Gospel Messenger, which has been called forth by the communication of our late correspondent "M." He does not deny the statement of Bishop White's views given by "M." to be correct, but says it is "not discreetly made." He then proceeds to compare the extract quoted by "M." with two other passages in the charge, and thence deduces the following inference as being a more impartial expression of Bishop White's opinions.

"1st. That Bishop White holds with the Church of England, 'that in the origin of the ministry, it comprehended three orders, the highest of which were the apostles, and others whom they associated with themselves in the same supereminent trust, to be transmitted by them in *perpetual succession;* and that ordination in particular was the province of none but the first of these three orders, without any evidence of its being invaded until the very era of the reformation.'

2d. That Bishop White is desirous to be understood to *charge* those who may be associated with or may succeed himself and others in the ministry, that they with firm consistency sustain the *divine institution* of Episcopacy, and in no manner even compromise it, or countenance 'a contrary opinion.'

3d. That all temporary accommodation to popular prejudice on the subject, is certainly productive of evil, rather than of good—as 'bringing conflicting opinions into view, to the loss of Christian charity, or, if this be not the consequence, to the *sacrifice of a truth of Scripture.*'

4th. That the *extreme*, spoken of by Bishop White in this language, is the extreme of *denouncing* all communions destitute of the Episcopacy; and not the *extreme of thinking*, that the authority of their ministry is insufficient: his conduct and that which he recommends, being, after the example of the Church of England, to be satisfied with asserting and maintaining that which is considered to be right and true; without presuming to deal denunciation and anathemas against those who will not also assert and maintain it."

This statement, we think, places the subject in a fair light, and may be adopted by many who, by the use of less cautious expressions, would make themselves appear to be farther apart than they really are.

Perfectionism.—We have seen of late several allusions to this new creed. The Vermont Chronicle gives us the following extract from the Christian Mirror:

We have before us a pamphlet, entitled, "Paul not Carnal; or, Christianity full Redemption from Sin, exhibited in an Exposition of Romans vii. 7-25." It was printed at New-Haven; the author's name is not attached to it, but it is understood to be written by Mr. Noyes, late of the Theological Seminary in New-Haven.

The writer gives what he supposes to be the sense of the passage in an extended paraphrase, and then proceeds to offer a series of remarks. Among other things he observes: "The scope of the argument of the epistle requires the interpretation we propose. * * * * He (the apostle) proceeds to draw the contrast between a state of sin and a state of grace, making *freedom from sin the test* by which men may know whether they are partakers of grace. His argument establishes this point; that 'under the Gospel, men are wholly sinful, or wholly righteous.' They that are servants of righteousness are free from sin, in like manner as they that are servants of sin are free from righteousness."

He speaks of the opinion extensively entertained, that this passage (*Rom.* vii.) is descriptive of the conflict between sin and holiness in the true Christian, as a "perversion of the word of God, which prevailed over Christendom during the darkness of the middle ages, and by tradition has come down to our day, with all its damnable influence, a time-honored suggestion of Satan,—a perversion which has done more for the ruin of the Church and the damnation of souls, than any other single device of the adversaries of God."

It is certainly, though less obviously, a doctrine of this pamphlet, that no person is a Christian who is not entirely free from sin.

Presbyterian.—The Minority of the General Assembly of the Presbyterian Church have addressed a remonstrance, setting forth the grounds of their dissatisfaction with the decisions of the Assembly. They specify the following as the chief doctrinal errors which have been introduced into their Church.

ERRORS.

1. *Our Relation to Adam.*—That we have no more to do with the first sin of Adam than with the sins of any other parent.
2. *Native Depravity.*—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.
3. *Imputation.*—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.
4. *Ability.*—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance

with the commands of God: and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration.*—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. *Divine Influence.*—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement.*—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements are dangerous and heretical, contrary to the Gospel of God and inconsistent with our Confession of Faith. We are painfully alive also to the conviction that unless a speedy remedy be applied to the abuses which have called forth this act and testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our Church funds will be perverted from the design for which they were originally contributed.

EPISCOPAL SCHOOL.—We learn from the Carolina Watchman, that the "Episcopal School," which has been lately organized by the Convention of North-Carolina, "has gone into operation, under auspices so much more favorable than was expected, that another building of the dimensions of the one just finished becomes immediately necessary,—accordingly the directors of this school have advertised proposals for that purpose in the last Raleigh Register. We have always, from the first, had the highest opinion of the plan on which this institution is founded."

JOURNALS OF CONVENTION.—We have received the Journals of the Conventions in Virginia and Rhode-Island, and have had the pleasure of seeing Bishop Doane's second Conventional Address. We shall give extracts, if possible, in our next.

History of the Protestant Reformation in England and Ireland. By WILLIAM COBBETT, M. P. Vol. II. *To which is now added, Three Letters by the same Author, never before published in the United States.* New-York: published by John Doyle, 12 Liberty-street. Stereotyped by Conner and Cooke.

COBBETT is a clever but profane writer, and a great favorite with the Romanists. It is curious to see the deist and the priest of the Church of Rome pull not exactly in the same harness, but yet the same way. The one vilifies the Bible as an enemy, the other disparages it as a rival; striving to exalt himself above it. Both deal in ribaldry against the clergy of the Reformed Church, whom they contemptuously style the "parsons." Both hate the Reformation, and both teach "that the printing and publishing of the Bible has done a great deal of mischief in the world." Cobbett writes a letter to his Holiness Pope Pius VIII., and his Holiness "expressed his wonder that *the Catholics did not cause him to be a member of parliament!*" So much for the affinities of Romanism and Deism. *Similis simili, &c.; like courts its like.*

The reader will learn from this book, what he may learn from any other history as well, and what common sense would teach him to expect, that the great abuses which existed before the Reformation were mingled with some good, and that when an insulted people arose, and with the besom of righteous indignation, swept away the evils which had been brought upon the land by an intriguing and ambitious priesthood, care was not always taken to prevent the good from following in its train. The Protestant may read such histories (whether written by the Romanists or their allies) with perfect safety; only remembering that whatever good existed in the principles and institution of society before the Reformation, is to be ascribed to the Church of God and his word; while the evil is to be ascribed to the craft and tyranny of the Church of Rome. The Reformers continued to persecute only because they were imperfectly disenthralled from the spirit of sacerdotal usurpation and papal despotism.

WEST ON THE RESURRECTION.—We observe in our exchange papers very warm encomiums on this excellent work, occasioned by an edition of it having been lately published at Boston. We give the subjoined notice from the Baptist Repository, and would at the same time remind the reader, that "West on the Resurrection," in connexion with "Leslie on Deism," a work of even greater worth, forms the first volume of the "Standard Works" published by the Protestant Episcopal Press. The Standard Works, and the "Parish Library," comprise several other works of equal excellence, and constitute a theological library which every Episcopalian, and still more every Episcopal family, would do well to to possess.

This work has been nearly a century before the public, and its character fully established. It evinces talent, candor, and patient investigation; and is itself a masterly specimen of ratiocination, directed to an important object, and with the happiest success.

Among its many recommendations, is that it is the voluntary offering of a layman upon the altar of Christianity;—a circumstance which we hope, in even the present priest-suspecting age, will secure the perusal of the present edition by some who might disregard the many able defences of religion by its accredited ministers, from the imputation that they may be officially interested.

We have long considered Mr. West's work highly valuable as exhibiting a most satisfactory harmony of the several evangelical histories of the resurrection, and as rightly urging the fact of the resurrection of Jesus to evince the truth of the Bible, and of course, placing the seal of heaven on that record which is the charter of eternal life. The consideration that we have fresh in recollection several instances, in some of which, the perusal of the work on our recommendation has afforded satisfaction to perplexed believers, and in others, fortunately cured a tendency to skepticism, and produced a strong conviction of the truth of revelation, induces us to rejoice at its republication in so inviting a form, and wish its wide circulation.

ORGAN VOLUNTARIES.—Firth & Hall have published a collection of Voluntaries, selected and arranged by Mr. S. P. Taylor, a well-known organist of this city, with the title of the Practical School for the Organ. The Voluntaries are progressively arranged with a view to the improvement of young students. The work contains a preface, giving a description of the Instrument and an appendix on the use of the Pedals. We should suppose this work would be useful to young performers in our churches.

PROCEEDINGS

Of the Eighth Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union.

THE Board of Managers of the General Protestant Episcopal Sunday School Union, held its eighth annual meeting, agreeably to public notice and the provisions of the Constitution, at St. John's Chapel, in the City of New-York, on Thursday, the 26th of June, 1834.

The Rt. Rev. H. U. Onderdonk, D. D., presided at the opening of the meeting, and conducted the religious services—the Rt. Rev. T. C. Brownell, D. D., subsequently appeared and took the Chair. There were present, also, the Rt. Rev. G. W. Doane, D. D., the Rev. Thos. Lyell, D. D., the Rev. Wm. Berrian, D. D., the Rev. Jackson Kemper, D. D., the Rev. Salmon Wheaton, the Rev. W. D. Cairns, the Rev. Lot Jones, the Rev. B. I. Haight, the Rev. A. B. Hart, the Rev. Benjamin Holmes, Messrs. Edward A. Newton, Floyd Smith, W. R. Wadsworth, H. I. Seaman, N. B. Holmes, and the Secretary.

The minutes of the last meeting were read and approved.

Letters were read from the Rev. Dr. Croswell and the Rev. Silas A. Crane, apologizing for their absence.

On motion, *Resolved,* That all clergymen of the Protestant Episcopal Church, having schools in connexion with this Union, be admitted to the present session of this Board, with power to deliver their sentiments upon any subject which may come before it.

On motion, *Resolved,* That the reading of the annual report of the Executive Committee at this meeting be dispensed with, and that the same be read to-morrow evening at the public meeting to be held in St. Thomas' Church.

The Committee upon the subject of a plan or system of instruction, appointed at the last meeting of the Board, presented the following report:—

The Committee appointed by the Board at its last meeting on the subject of a plan or system of instruction for the schools in connexion with this Union, respectfully report, that in their opinion such a plan or system is both practicable and expedient; and in consideration of the great importance of the subject, they request that further time be allowed them to complete the report of such plan or system which is in part prepared. They ask leave, should the report be completed within the year, to have it printed under the direction of the Executive Committee, and submitted for the consideration of the Church, that it may be acted on definitively at the next annual meeting. The Committee offer the following resolution:

Resolved, That should the plan or system of instruction contemplated by this report be prepared before the next annual meeting, the Executive Committee be authorized to print the same for the consideration of the Church.

On motion, *Resolved,* That the report be accepted.

On motion, *Resolved,* That the resolution accompanying said report be adopted.

On motion of the Rev. B. I. Haight, *Resolved,* That a committee be appointed to report on the subject of a set of Bible questions to be prepared by the Union, and that said report be made the special order of the day at the next meeting of this Board.

On motion of Mr. F. Smith, *Resolved,* That said committee consist of the Rt. Rev. Bishops Brownell, H. U. Onderdonk, B. T. Onderdonk, and G. W. Doane.

The following preamble and resolution, offered by the Rev. Dr. Kemper, were adopted:

Whereas, since the last annual meeting this Board has been deprived by death of the Rev. Dr. Montgomery, who from the formation of this Union had been one of its most efficient members, therefore

Resolved, That this Board acknowledge with fervent gratitude to ALMIGHTY GOD, the excellent example and valuable services of their deceased brother, and regard his memory with respect and affection.

The following preamble and resolution, offered by the Rt. Rev. Bishop Doane, were adopted:

Whereas, since the last annual meeting, the Rev. W. R. Whittingham, who from the formation of the Union has been one of its most active members, has been compelled to go abroad for the benefit of his health; therefore

Resolved, That this Board fervently desire of ALMIGHTY GOD the restoration to health, to his family, and to the Church, of their absent brother, and commend him wherever he may be to the Divine protection and favor.

On motion, the Board proceeded to elect the Executive Committee for the ensuing year.

The Chairman appointed Mr. Floyd Smith teller.

On counting the ballots, the following gentlemen were declared duly elected:

Rev. Thos. Lyell, D. D., Rev. F. L. Hawks, D. D., Rev. Wm. Creighton, D. D., Rev. J. F. Schroeder, Rev. Thos. Breintnall, Rev. L. P. Bayard, Rev. F. H. Cuming, and Messrs. N. B. Holmes, Charles Keeler, Floyd Smith, George C. Morgan, and H. I. Seaman.

The Rev. Francis H. Cuming was unanimously elected Secretary for the ensuing year.

On motion, *Resolved,* That when this Board adjourn, it adjourn to meet on Friday, 27th inst., at 5 o'clock, P. M., at St. Thomas' Church.

On motion the Board then adjourned.

June 27, 1834.—Agreeably to adjournment, the Board met at St. Thomas' Church, Rt. Rev. T. C. Brownell, D. D., presiding. There were present also, the Rt. Rev. B. T. Onderdonk, D. D., Rt. Rev. G. W. Doane, D. D., Rev. Dr. Lyell, Rev. Dr. Kemper, Rev. Dr. De Lancey, Rev. Dr. Wyatt, Rev. Lot Jones, Rev. Hugh Smith, Rev. W. D. Cairns, Rev. S. Wheaton, Rev. B. Holmes, Rev. B. I. Haight, Messrs. E. A. Newton, N. B. Holmes, F. Smith, W. R. Wadsworth, Charles H. Roach, and the Secretary.

The Committee on the subject of Bible questions submitted the following report:

The Committee appointed to devise some suitable measures for procuring a satisfactory compend of Bible questions for the use of the Sunday School Union, beg leave respectfully to report,—

That they have had the subject before them, but have not found sufficient leisure to give to it that consideration which its importance demands. They know of no general compend of questions to which they can give a decided recommendation, and they are aware that it will require much leisure, learning and discretion, to provide such a work as the Church demands. They apprehend that it will be difficult to find clergymen possessing the two last requisites, who will not be deficient in the first. But if an entire compend of questions cannot immediately be obtained, they hope that the work may gradually be accomplished; and they would propose that the efforts of the Union be first directed to procuring a set of questions on one of the Gospels, and on the Acts of the Apostles. To this end they recommend the adoption of the following resolutions.

For the resolutions see last week's Churchman.

The reading of the abstract of the Treasurer's report was then called for, which was followed by the adoption of a resolution, (published in the last Churchman,) authorizing the Secretary to be employed as a special agent to make collections, &c.

On motion, *Resolved,* That when this Board adjourn, it adjourn to meet at 8 o'clock, this evening, in St. Thomas' Church.

The Board then adjourned.

Friday, 27th, 8 o'clock, P. M.—The Board met pursuant to adjournment. Present as before, with the addition of Rev. Dr. Anthon, Rev. W. Jackson, Rev. A. Smedes, Messrs. Charles Keeler, and Thos. N. Stanford.

The meeting was opened with religious services, conducted by the Rt. Rev. Chairman, T. C. Brownell, D. D.

The report of the Executive Committee having been called for was then read.

Whereupon, on motion of the Right Rev. G. W. Doane, *Resolved,* That the report be adopted, and with some alterations be printed under the direction of the Executive Committee.

On motion of the same Right Rev. Prelate, *Resolved,* That in the institution of Sunday Schools we recognise a most effectual auxiliary of the pastoral office, in the religious training up of children, and that while it demands for its security the constant pastoral supervision of the clergy, it deserves by its efficiency their cordial support.

On motion of the Rev. D. Cobia, the following preamble and resolutions were adopted:

Inasmuch as it appears from the report just read, that the General Protestant Episcopal Sunday School Union has not hitherto received a support adequate to its wants and its increasing business; therefore

Resolved, That in the sense of this meeting it is incumbent upon every friend of the Church to make this Institution a subject of his most earnest prayers, and liberal contributions.

Resolved, That this meeting has heard with much pleasure of the number of books of instruction and libraries adopted and published by the Executive Committee during the past year, and hope the friends of the Church will do all that is necessary to enable the Committee still to increase this branch of the business of the Union.

On motion of the Rev. Dr. Kemper, *Resolved,* That the Children's Magazine, and the proposed periodical, the Sunday School Visiter, ought to be patronized by every Episcopalian, and that this meeting do recommend that they be liberally supported by the members of our Church.

The preceding resolutions were accompanied with remarks by the gentlemen who offered them, in which the respective subjects embraced by them, and the cause of the Protestant Episcopal Sunday School in general, were ably and eloquently discussed.

The Board, after religious exercises by the Right Rev. Chairman, on motion adjourned *sine die.*

F. H. CUMING, *Secretary.*

SEMINARY BUILDINGS.—The following extract from the Report of the Committee on the Seminary Buildings forms appendix No. 2 in the proceedings of the Board:

EXTRACT FROM THE REPORT ON SEMINARY BUILDINGS.

THE Committee to whom was referred the general condition of the Seminary, with regard to accommodation for Students, and salary of Professors, respectfully report as follows:—

That the first subject to which their attention was naturally turned, was the probable demand that would be made upon the Institution for the accommodation of Students during the ensuing year. The following facts will be sufficient to possess the Committee with the grounds of their decision.

The present Seminary building contains twenty suites of rooms, each fitted for the accommodation of two Students. These are now fully occupied, thus affording accommodation to forty Students; but the present number on the rolls of the Seminary being sixty-four, the remaining twenty-four are necessarily lodged out of the Seminary buildings. This is done at an expense to the Trustees of $300. They board, however, in common with the other Students. The probable change of numbers produced by the dismissal of the present Senior, and the reception of a new Junior Class in the month of October next, is estimated to be an increase of about twenty-five. The grounds of this calculation, as derived by the Committee from the best sources of information in their power, are as follow:—

From Washington College, probably,	6	Students.
" Columbia College,	2	"
" New-York City, (private,)	4	"
" Union College, Schenectady,	3	"
" Andover College,	3	"
" Philadelphia College,	6	"
" Geneva College,	2	"
" Yale College,	2	"
Individuals from the country, as by annexed list,	7	"
	35	"
From this number deducting the present Senior Class,	12	"
Leaves an increase of	23	"
To which, adding the existing surplus of Students,	24	"
Makes a total of	47	"

For whom it will be necessary, the ensuing autumn, to provide the means of accommodation. Several other names, to the amount of eight or ten, have been mentioned, but as there seemed some uncertainty, the Committee have made no calculation of them. The above statement, however, the Committee deem sufficiently conclusive of the necessity of some immediate definite action on the part of the Trustees, with a view to make provision for them.

On this point, three plans presented themselves; to the respective advantages and disadvantages of which the Committee have given their most serious attention. The first that naturally suggested itself, was an enlargement of the present system of out-door lodging. The objections to this plan, however, were found to be great, if not insuperable. The difficulty that would exist in the first place, as they learned on inquiry in the neighborhood, of obtaining a competent number of apartments for that purpose, in buildings sufficiently near, and of a suitable character; or supposing this impediment removed, then the disadvantages under which such Students must necessarily labor in their studies, by being separated from the library and their instructers; and further, the injury which the discipline of the Institution must sustain, from the majority of its Students being thus removed from its regular control. The evils here stated your Committee have reason to believe are already sensibly felt in the government of the Seminary, and would unquestionably be found to grow at least in proportion to the numbers thus placed; and most probably in a far greater ratio, so as to become a serious impediment to its reputation and usefulness. These considerations were sufficient to lead your Committee to consider this plan as altogether inexpedient; more especially as there would appear to be but little or no argument of economy in its favor. The expense of lodging such Students, when the numbers shall amount to fifty or sixty, being not much below the interest of the capital which would provide permanent and suitable accommodation for them; the present cost to the Seminary being at the rate of near $25 each. A second plan, which came before them through the suggestion of one of the Professors, consisted in providing dwelling-houses for the two resident Professors, and converting their present residences in the wings of the Seminary building, into lodging-rooms for additional Students. To this, however, the objections were also considered conclusive, inasmuch as it would involve the Trustees in heavy expenses, both for alterations and rents, without attaining the end desired,—since such additional rooms would not be capable of accommodating altogether above twenty-four Students, a number probably not above one half the extent required; and in addition to all other objections, it was considered highly unadvisable thus to separate professors from students, and leave the Seminary building without any responsible occupant, to whom the Trustees might look for its security. The only remaining plan, after setting these aside, consisted in the erection of additional buildings by the Trustees themselves, out of their own funds, and on their own ground, sufficient to accommodate the requisite number of Students. To this conclusion, as the true policy of the Board, they were further led by many obvious considerations. It is the completion of the original plan, and therefore, one most likely to be acceptable to the Board of Trustees. It is giving uniformity to the Seminary buildings, and thus adding to their beauty and value. It is creating a demand for the Seminary lots which are now vacant, and thus opening a new source of income; and, what is the main consideration, it will afford ample accommodation to as great a number of Students as the Seminary can reasonably expect for some years to come.

Referring, therefore, to the accompanying map for explanation of their views, the Committee would earnestly recommend the erection of a building similar to the present one, in the same block of ground on which the Seminary stands, and as far removed from the Tenth Avenue, as the present is from the Ninth.

The Committee, considering further that the Board would probably look to their Report for the means of carrying the plan recommended by them into effect, beg leave to report on this point, that the probable expense of the erection of such building would not vary much from the estimate of $20,000, the present having cost about $25,000, in dearer times, and with more expensive finish in the wings than would be here required, as well as covering a number of incidental expenses.

* * * * * * * * * *

The expenses are as follow:—

Salaries of Professors, &c.		$4000
Interest on Scholarships founded by Society for Promoting Religion and Learning,		400
Average expense of repairs, fuel, painting, furniture, &c., for the last four years, as by annexed detailed Report,		1050
Rent of house for Students out of the building,		300
		$5750
From which deducting interest on $53,526 at 6 per cent.		3195
Shows a present annual deficiency of		$2555
And if to this be added the interest on the expenditure on the new buildings,	$1200	
Less the rent of houses,	300	
		900
There would appear to be met the alarming annual deficiency of		$3455

The expense of erecting the proposed building, however, the Committee would propose to meet, if possible, by the payments of the Lorillard legacy, which it is understood the executors stand ready to pay so soon as the present decision of the Vice-Chancellor shall become final, in four annual instalments;* which, as being certain, may be so far anticipated as to meet the requisite payments, on account of the building, which your Committee would suggest should proceed no further during the *present* year than to lay the foundations. In that case the annual deficiency, after payment of the building, would stand thus,

would stand thus,	$2755	reported amount.
Less the rent of houses,	300	
Leaving unprovided for,	$2255	annual deficiency.

To meet this until the falling in of the Kohn legacy, the Committee would recommend two sources of revenue:—First, The laying out of the Seminary ground on the west side of the Tenth Avenue, in lots of a liberal size, and the lease of the same for twenty-one years, with certain privileges of renewal, to be disposed of at public auction. From this source the Committee calculate confidently that the deficiency may be, if not altogether, met, at least in so great part as to render the balance a matter comparatively unimportant, and fully within the probable receipts of those annual collections, which they recommend, in the second place, as a regular source of revenue.

* * * * * * *

The Committee beg leave to embody the foregoing conclusions in the following resolutions, to be submitted to the Board of Trustees at their ensuing meeting, for their approval and adoption:

Resolved, That it is expedient to erect an additional building for the accommodation of Students.

Resolved, That such building be made correspondent to the present one, and erected on the same block of ground, at the same distance from the Tenth as the present is from the Ninth Avenue.

JOHN MCVICKAR,
JACOB LORILLARD, } *Committee.*
EDWARD R. JONES,

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* This Legacy the Committee reported as being perfectly secure, even in the opinion of the counsel engaged against the general validity of the will. It amounts to $20,000.

MISSIONARY BOARD, PRESS BUILDINGS.

AT a Meeting of the Missionary Board of "The Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," held July 3d, 1834, it appeared from the Report of the Treasurer, that he is now in advance for the salaries of Missionaries upward of *thirteen hundred dollars,* and that there is now due to Missionaries about the same sum. Whereupon,

Resolved, That while this Board is deeply and gratefully sensible of the obligations of the Church to the Treasurer for his generosity in this matter, it cannot overlook the impossibility of such a state of things long continuing. The necessity must soon be laid upon the Board of greatly diminishing the number of stations, and thereby checking the present promising increase of the Church, and depriving many of its most faithful ministers of an important part of their support, unless the liberality of the Church be promptly extended for the remedy of the evil.

Resolved, That the immediate attention of every clergyman and layman of this Diocese be earnestly solicited to the foregoing resolution.

Resolved, That these resolutions be published in the Churchman and Auburn Gospel Messenger.

Extract from the Minutes.

THOS. C. BUTLER, *Recording Secretary.*

Contributions and collections are requested to be sent to the Treasurer of the Society, Benj. M. Brown, Esq., Butchers' and Drovers' Bank.

INTELLIGENCE.

WE are requested to state that owing to a serious accident in his family, Bishop Onderdonk is compelled to postpone—he hopes, however, for but a short time—his proposed visitation.

ON Thursday, July 3, the Bishop of this Diocese laid the corner-stone of St. Paul's Church, in the village of Tomkinsville, (the Quarantine Ground,) Staten-Island. The address on the occasion was delivered by the Rev. Francis H. Cuming, of this City, under whose pastoral auspices the parish of St. Paul had been commenced and organized. The other clergy present were the Rev. William Curtis, the Rector of the parish, and the Rev. Lot Jones, the Rev. John F. Messenger, and the Rev. Peter S. Chauncey, of this City. The site selected for the erection of St. Paul's is one of uncommon beauty, commanding a noble view of the bay and harbor of New-York. The project for its erection is an enterprise of great liberality on the part of a few individuals. Their hands will need strengthening; and it can hardly be doubted, that there will be found in the Episcopal community the heart to will, as there certainly exists the ability to extend, the requisite co-operation.

The fact of this Church being building at the Quarantine Ground must invest it with peculiar interest. Multitudes of foreigners, and among them no small number of members of our own communion in England, Scotland, and Ireland, are often here collected, to whom a house of prayer may prove a great comfort and a great blessing. And here, too, the sick and dying, including often those strangers whom Christ especially commends to our Christian regard, will bless the kindness which provides them with a pastor in those hours when a pastor's labors are of the deepest interest, and of the most incalculable value.

To that truly respectable portion of the members of our Church, which comprises the merchants of our port and the masters of its shipping, whose occupation will supply many hundreds to seek and find a blessing in the sacred edifice now erecting, and in the holy labors of him who is appointed to minister therein, the vestry will surely not be allowed to look in vain for the aid required in carrying the good design, by God's blessing, into full effect.

ON the sixth Sunday after Trinity, July 6, in St. Andrew's Church, in this City, the Bishop of this Diocese admitted the Rev. Abram B. Hart, Deacon, minister of that Church, to the holy order of Priests. Morning prayer was read by the Rev. Thomas Lyell, D. D., assisted by the Rev. Samuel A. Warner, a Presbyter of the Church of England, from the island of Antigua, West Indies, who read the lessons; the sermon preached by the Bishop, and the candidate presented by Dr. Lyell. There was also present, and assisting in the laying on of hands, the Rev. Augustus Fitch, of this City.

The presence on this occasion of a Presbyter of our Mother Church, and especially his aiding in that laying on of hands, which, from ancient times, has been the solemn public consent of Presbyters to the elevation of a Deacon to their order, was highly gratifying. On a similar occasion, some months since, the Bishop of this Diocese had a Presbyter of the Scottish Episcopal Church,—the Church, let it never be forgotten, which first gave us the Episcopacy,—among those who thus consented to an admission to the priesthood. Such acts of intercommunion between Churches so nearly identified, must be indeed grateful to every Christian mind whose movements are governed by scriptural, primitive, and catholic views.—*Com.*

ORDINATION.—At a special ordination held in Trinity Church, Chatham, on Sunday, the 15th of June, Mr. John H. Rouse, of Cheshire, Conn., was admitted to the holy Order of Deacons, by the Right Rev. Bishop Brownell. Morning service was read by the Rev. Robert A. Hallam, Rector of St. Andrew's Church, Minden, assisted by the Rev. Asa Cornwall. The candidate was presented by the Rev. Mr. Jarvis. The sermon was preached by the Bishop.

In St. Paul's Chapel, New-Haven, Conn., July 1st, Mr. Lorenzo Bennett of that city was admitted to the same holy Order by the Bishop of the Diocese. The candidate was presented by the Rev. Dr. Croswell. Bishop Brownell preached the sermon.

The first-named gentleman has since taken the charge of Grace Church, Hamden, Conn., vacant by the resignation of the Rev. P. G. Clark; the latter, that of Christ Church, Guilford, vacant by the resignation of the Rev. David Baldwin.

Theological Seminary of Virginia.—We desire to remind those interested in the subject, that the annual public examination of the students of this Seminary will take place at the Institution, on *Monday,* and the two successive days of *next week.* The meeting of the Alumni of the Seminary will take place on *Wednesday,* and that of the Managers of the Society for educating Young Men for the Ministry of the Protestant Episcopal Church, on *Thursday* next, at 10 o'clock, A. M. In connexion with these meetings there will be an association of the clergy in the town of Alexandria.

In reference to the examination of last year, and in anticipation of the exercises of the present occasion, Bishop Meade makes in his late report to the Virginia Convention, some remarks which it may be well at this time to repeat.

"I was much gratified," he says, "by the exercises on that occasion, and more deeply impressed than ever with the importance of the institution and duty of punctual attention to its public examinations. To my brethren of the clergy especially, and to the trustees, I would present this as an interesting and important occasion, worthy of their attention. It will be rendered particularly interesting on the approaching anniversary, by the ordination of a large number of young candidates for the ministry."

Green Bay Mission.—It was recommended by the Board of Managers of the Domestic and Foreign Missionary Society, at their late meeting, that the Executive Committee should appoint a suitable person "to visit the Missionary stations at Green Bay, as agent, to examine and report on the state of its affairs." In consequence of the peculiar state of the Mission, occasioned by the resignation of the Rev. Mr. Cadle and other circumstances, the difficulty of ascertaining what measures will be most expedient with regard to it, and the importance of obtaining such precise information of its present condition and prospects as will furnish ground for definite action, it has been determined by the Executive Committee to make the appointment recommended, and likewise to increase the number of visiters to two. The Rev. Drs. Henshaw and Hawks were first appointed, but were compelled by their engagements to decline the duty. Since then the Rev. Drs. Milnor and Kemper have been appointed, and we are much pleased to learn, have consented to serve the Society in this important trust. They have probably, ere this, left New-York for Green Bay.

White Labor on Plantations.—We learn by the last Jamaica papers that an experiment of the labor of free whites on plantations, is making by a Mr. Meyers, a German, who has imported a lot of his countrymen for the purpose, and says he can bring 10,000 more. The Weekly Despatch has the following paragraph on the subject:

"We are happy to find that the services of Mr. Meyers, who lately introduced a colony of white laborers into St. George's, are likely to be recognised by the country. His petition to the House yesterday has been favorably entertained, and we are only glad that some wealthy and patriotic gentlemen in the island have already determined to follow his laudable example. Mr. Hamilton Brown has, we understand, fifty white laborers engaged, and on their way out from Great Britain, entirely provided for at his own expense, and for whom a comfortable reception is prepared on their arrival.

London Missionary Society.—According to the annual report, read at the late meeting, May 15; the following is the number of Missionary Stations and Out-Stations belonging to the Society, in different parts of the world, missionaries laboring at the same time, &c. &c.

	Stations and Out-Stations.	Missionaries.	Native Teachers, &c.
South Seas,	37	17	42
Beyond the Ganges,	6	7	6
East Indies,	154	31	112
Russia,	4	4	—
Mediterranean,	2	2	—
South Africa,	25	24	20
African Islands,	3	4	—
British Guiana,	6	8	1
	237	97	181

making, with upward of four hundred school-masters and assistants, more than seven hundred persons, more or less dependent on the Society, exclusive of families. The directors have sent forth ten missionaries during the past year, and purpose sending about twenty more in the course of the year ensuing, chiefly to the East and West Indies. The number of native churches is 69, and that of native communicants 5,149; of schools the number is 437, and that of scholars 24,144. The number of printing establishments is 14; from seven of which have been printed 153, 925 books, including 5,200 portions of Scripture; and from twenty-two stations 119,078 copies of books have been put into circulation during the past year.

The contributions for the usual objects during the year amount to	l.45,177 4 8
Special, for the British Colonies,	4,261 19 9
Making a total of	l.49,439 4 5

PREMIUM.

A Premium of Fifty Dollars, (contributed by several friends of the Tract and Missionary cause,) is offered for the best tract on MISSIONS, calculated most effectually to awaken the members of our Church to the nature and extent of their duty on that important subject. The manuscript must be forwarded to Mr. Thomas Browning, Agent of the Protestant Episcopal Tract Society, 46, Lumber-street, New-York, with a sealed envelope, containing the name of the author, before the first day of October next.

The Tracts will be examined, and the Premium awarded by a Committee, consisting of the Right Rev. George W. Doane, D. D., the Rev. Francis L. Hawks, D. D., and the Rev. Manton Eastburn.

The successful Tract will be submitted to the Board of Trustees of the New-York Protestant Episcopal Tract Society, for their adoption and publication according to their rules.

New-York, July 1st, 1834.

Episcopal Periodicals generally are requested to give the above notice several insertions.

UNION PLACE SUNDAY SCHOOL.

THE funds for the support of this School, being now completely exhausted, any contributions for the same will be received and appropriated by the subscriber, as Treasurer for the School. The number of children now religiously instructed in it, is between 50 and 60; and the room is regularly opened for divine worship and preaching at the usual hour on Sunday Morning.

JOHN MCVICKAR.

New-York, June 23, 1834.

Calendar.

JULY.

13.—7th Sunday after Trinity.
20.—8th Sunday after Trinity.
25.—St. James.
27.—9th Sunday after Trinity.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz. 1834.

June 26.	From St. Mark's Church, Orange, N. J.,	$1 70
	From Christ Church Association for the Promotion of Christianity, $13 50—($10 of which to constitute Mrs. T. Keese a life member,) by the hands of Mr. N. B. Holmes, Treasurer,	13 50
July 7.	From a lady of Duanesburgh, N. Y., by the hands of Mr. James Swords, for the benefit of the P. E. Tract Society,	10 00
	From two subscribers,	2 00
		$27 20

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

July 10, 1834.

A New Tract, No. 63, *Morning Visits to the Rector's Study,* will be published and ready for delivery early next week, at the Depository, No. 46 Lumber-street, where the subscribers are respectfully invited to call and get their copy.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of ten dollars, a donation from a lady in Duanesburgh, N. Y., by the hands of James Swords, Esq.

CHARLES H. ROACH, *Treasurer,*
July 10, 1834. 4 Cedar street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 10th, from the following persons, viz.:—

Curtis & Sprague—Daniel Searl, *with remit.*—L. H. Mosely, *with remit.*—H. N. Fargo, *with remit.*—Samuel T. Lord—W. A. Walker—Rev. T. B. Fuller—S. Dewy—S. N. Clark, *with remit.*—R. L. Goldsborough—E. Hunt—J. Clarkson, *with remit.*—J. Taylor—J. B. Wallace—Rev. B. Dorr—J. C. Sistare—Rev. J. T. Moody.

Receivedby the General Protestant Episcopal Sunday School Union.

Rev. Robert A. Hallam—Rev. P. A. Proal—Rev. Jonathan Judd, *with remit.*—Rev. G. Upfold—Rev. Caleb S. Ives—W. C. Russell—E. Chase—Thos. Thompson, *with remit.*—Rev. W. M. Wheeler, *with remit.*—Rev. Isaac D. Winslow, St. George, Bermuda, W. I.

NOTICE—TO TEACHERS.

THE Trustees of the New-York Protestant Episcopal Public School having resolved to let the School Apartments, in the new building on Canal near Varick street, after the first day of August next, the attention of all teachers is invited to the subject, who may be disposed to establish, and competent to conduct, a Classical School, connected with a school for the higher branches of English Education.

The Apartments consist of one large, light, and airy room, about fifty feet in length and forty feet in breadth, and of two rooms over this, communicating with each other, and together occupying the same space as the one large room.

The School Furniture will be let with the rooms; and the whole rent will be received in the instruction of scholars to be furnished by the Trustees.

Further information may be obtained by application to the Rev. J. F. SCHROEDER, 77 White-street.

*** Proposals in writing, with proper references as to character and qualifications, may be sent in, at any time previous to the 15th day of July next. t July 11.

From the British Magazine.

The Weissenbrun Hymn.

This is a metrical version of the Weissenbrun Hymn, so called from its discovery in a manuscript belonging to the convent of that place in Franconia, supposed to be of the eighth century. The original Teutonic, with an Anglo-Saxon and a literal English version, is given by the late Rev. and excellent J. J. Conybeare, in his "Illustrations of Anglo-Saxon Poetry."

This I 've heard from ancient sages,
Men the chief of elder ages,
That in time of old gone by,
There was not the heaven on high—
Heaven on high, nor earth below;
Then no star was seen to glow;

Nor the sun was shining bright;
Nor the moon gave forth her light;
Nor was mountain then, nor tree;
Nor the interminable sea;
Of this universal round
Not a whit from bound to bound.

But though lower world was none,
Yet they wanted not the one
Almighty God in being then,
He, most merciful to men!
And with Him there were of old
Godlike spirits manifold.

Holy God Almighty, thou
Heaven and earth hast fashion'd now,
And thy creature man dost bless
With provisions numberless:
Me thy way in mercy show,
And on me thy grace bestow.

Faith, to thy pure truth resign'd;
Prompt to serve a willing mind;
Prudent heart, and active hand,
Craft of Satan to withstand;
Evil ever to eschew,
And thy will, O God, to do.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP IVES TO THE CONVENTION OF THE DIOCESE OF NORTH-CAROLINA.

(*Concluded from p.* 688.)

It will be observed, by a recurrence to the details of my journal, that although the number of confirmations is somewhat less than it was the previous year, still that they are more equally apportioned among the parishes, showing a more general increase of the Church in the Diocese, while a decrease has been experienced only in a few congregations. Besides, the persons confirmed may be regarded as so many added to our Communion; and, in very many cases, from dissenting denominations. Indeed, it is a circumstance cheering to the friends of the Church, that in every instance where its claims are duly considered, prejudice immediately gives way, and submission is secured to its scriptural doctrines, order and worship. And there never was a time when from sectarian dissension and fanatical excitement, so many circumstances concurred to exhibit and enforce these claims, as at the present moment.

A mere accession of numbers, however, would furnish but a poor source of gratification, without a proportionable increase in purity of manners and spirituality of mind; as the Church only becomes a blessing to us, when through its external privileges we seek these high and indispensable attainments.

It has been my joy, beloved brethren, to observe that generally these attainments *are* sought and possessed by the members of our Communion.

Still it would be an abandonment of my sacred trust not to acknowledge the deep concern I have felt, on discovering, in some of our parishes, a manifest decline of spiritual interest and zeal. And I shall not be considered, I trust, as invading your individual and social rights, while I ascribe this decline to a too great indulgence, on the part of communicants, *in worldly and trifling amusements.*

The contest is between the spirit of the world, and the Spirit of Christ; and he who yields to the spirit of the former is sure to be deserted by the latter. *For the friend of the world is the enemy of* God. And how evident is it, from the deportment of some, from whom we have a right to hope better things, that they have become *carnally minded;* and as to be carnally minded is *death, death* to one's own spiritual state, *death* in its influence upon the ungodly, and *death* in its effects upon the Church, it becomes my solemn duty, as the overseer of Christ's flock, to raise a warning voice against *the spirit of the world.*

Your attention to my personal comfort, and your general respect for my office, have been truly exemplary, and call for my grateful acknowledgments. Still it has not been without pain that I have sometimes witnessed among professing Christians a greater anxiety to extend to me a profuse hospitality than to receive at my hands *the bread of life.* I hope I may not be misunderstood. It is by no means my wish to repress the emotions of generous feeling, or to interpose any obstacle to a free and cheerful intercourse with the people of my charge; but only to hinder, as much as possible, a perversion of the true objects of my visitation; to prevent its becoming, instead of a spiritual and holy entertainment, an occasion of mere worldly indulgence and gratification.

Dear brethren, mine is a spiritual office. As the ambassador of Christ, I bear to you his great message of mercy and truth. What account shall I give to my Master, if *I* am welcomed with kindness, while *his* message is set at nought? If *I* receive your temporal good things, while you do not permit me, according to my mission, to dispense to you the rich and everlasting treasures of the Gospel?

Since the date of my last address, I have confirmed one hundred and fifteen persons;—admitted Harvey Stanly a candidate for holy Orders; John Singletary to the holy Order of Deacons; and the Rev. John M. Robinson, the Rev. Robert Shaw, the Rev. Seth S. Rogers, and the Rev. William N. Hawks, to the holy Order of Priests.

The present candidates for holy Orders in our Diocese are William Spear, Samuel J. Johnson, Edward Forbes, John De Berniere Hooper, Cameron F. MacRae, John H. Drummond, and Harvey Stanly. Two of whom, William Spear, and Edward Forbes, are still at the General Theological Seminary of our Church in New-York; one, Cameron F. MacRea is at the Theological Seminary in Alexandria, D. C., and the remaining four are pursuing their theological studies under the direction of presbyters of this Diocese.

The changes during the past year among our clergy are the following: the Rev. Mr. Cairns has taken letters of dismission to the Diocese of New-York; the Rev. John M. Robinson has removed to Alabama, but wishes for the present to remain connected with this Diocese. The Rev. Thomas F. Davis has accepted the rectorship of St. James' Church, Wilmington, and removed to that place. The Rev. William N. Hawks has removed from St. Peter's Church, Washington, and taken charge of the missionary station in Craven, Lenoir and Pitt counties. The Rev. T. S. W. Mott has removed from the last-named station to the one at Oxford, Granville county, and at Louisburg, Franklin county. The Rev. William Norwood has removed from the missionary station at Scotland-Neck, Halifax county, and Tarborough, Edgecombe county, and taken charge of St. John's Church, Williamsborough, and of Immanuel Church, Warrenton. The Rev. Joseph H. Saunders has removed from the last-named place, and become the Chaplain of the Episcopal School of North-Carolina, at Raleigh. The Rev. Robert Shaw has removed from the missionary station at Oxford and Williamsborough, to the rectorship of St. Peter's Church, Washington. The Rev. Philip B. Wiley has left the rectorship of Christ Church, Elizabeth city, and taken charge of St. Bartholomew's Church, Pittsborough. The Rev. Mr. Singletary has taken charge of the missionary station at Scotland-Neck and Tarborough. The Rev. David Griffith and the Rev. Samuel Rowland have been received into this Diocese, by letters of dismission from the Bishop of New-York; the former has been acting as a missionary in connexion with the Rev. Mr. Miller, of Burke county, and the latter as a missionary in Perquimons and Pasquotank counties.

In conclusion, brethren, it becomes me to urge anew upon your attention those great objects which demand the vigorous and united action of this Diocese.

While, for the support of our general institutions, your limited means, as a Church, will not permit you to do much, yet I could wish that your zeal had led you to do more. If nothing further than as an acknowledgment of our duty, and an expression of our good will, it is desirable that we give something annually for these important objects.

As to our Diocesan institutions we cannot be negligent, and claim to be regarded friends of the Church.

Our Missionary Society, so indispensable to the existence and growth of our small parishes, has hitherto received a liberal patronage. However, were its ability increased, much more might be effected. I have for some time been convinced of its being an urgent duty to extend, so far as possible, the ministrations of the Gospel to those scattered members of the Church, who, owing to their remoteness from our places of worship, either remain entirely destitute of the means of grace, or resort to other Communions for them. Of such there are many in different parts of the State; and who, if blest with only occasional services, would ultimately become the nucleus of almost as many congregations. The only method of extending such services, which now appears to me practicable, is that of appointing *a general missionary,* whose entire exertions may be given to these dispersed and hitherto neglected members of our fold. Whether the state of the missionary treasury will admit of this step may be determined at the annual meeting of the Society, to be held on one of the last days of this week. Attention to which, I trust, it is now unnecessary to urge.

The other Diocesan institution pressing upon us an imperious claim is our Episcopal School.

The causes that moved to the establishment of this Institution are increasing every day. My last visitation has supplied me with facts and information tending greatly to strengthen my former convictions of its immense importance to the preservation of holiness and truth.

To the parent, solicitous for the security of his sons from that spirit of reckless prodigality and unrestrained indulgence, now so rapidly extending its fatal influence into every department, either of moral or civil action, and already felt in the ruin of some of our best families, and the alarming decay of all our fair institutions; the Episcopal School provides a safeguard, in the holy principles that form its basis, to which no one can be indifferent, who is not himself already under the power of this moral death.

But what Episcopal parent can open his eyes upon the causes of *spiritual* error and delusion, every hour multiplying and gaining extension in our land, and not desire protection for his children? What *Episcopal parent* can witness the blighting effects of those means of *religious excitement* now so popular, and so industriously employed among us—can behold them resulting in an utter destruction of that unity among his disciples, for which our Lord so earnestly prayed—resulting in an almost endless multiplication of conflicting sects—in an alarming increase of the wildest and most pernicious errors—in a growing disposition to decry the sacraments and ordinances of the Gospel — to substitute heated passion and noisy irregularity for the retiring devotions of *a humble and contrite heart,* and the holy and subordinative principles of godly living—resulting, through their extravagant, illiberal, and offensive exhibitions and demands, in a fearful accession to the ranks of infidelity and profaneness. Yea, what Christian parent can turn from this sickening contemplation, and not desire for his child an asylum from practices so unauthorized and destructive in the scriptural doctrines, the orderly worship, and the apostolic ministry of the Church—a Church so long, so happily, so entirely united. Let parents bear in mind, then, that for the enjoyment of these blessings ample provision is made in the Episcopal School of our Diocese.

But, brethren of the Convention, we have put our hand to this work, and we cannot draw back. We have consulted the public demand—have pledged ourselves to meet it; have excited high anticipations, and *we must go forward.* Our honor, our faith, our prosperity as a Church, are all deeply concerned in this matter—in a united and strenuous effort for success. And if such an effort be made *we shall succeed.*

The report of our Executive Committee will convince you that they have spared no pains to fulfil their important trust. To secure to the Episcopal School the confidence and patronage of the public, the Committee have withheld no labor in digesting and maturing a system of instruction and discipline, in obtaining teachers, and in furnishing accommodations for pupils, required to render the Institution at least equal in its claims to any in the United States. But that which will be indispensable to the perfecting of their labors, is *your liberal and united support, both in reference to pupils and to funds.*

Whatever may be the ultimate ability of such an establishment to sustain itself, its beginning necessarily demands foreign help. For such help the Episcopal School must rely upon the bounty and patronage of Episcopalians.

So far as that has been appealed to in our Diocese, the indications are friendly. But from impaired health I was obliged to relinquish my object of making a general application for funds, in connexion with the duties of my last visitation. I hope, however, after the rising of this Convention, to extend my exertions.

But, beloved brethren, we are all equally interested in this matter, and should need no prompting to our duty. An Institution which we, *as a Church,* have established, *as a Church* we should feel bound to *sustain.* And our duty here will be easily discharged, if each Episcopalian will regard his obligation.

We talk of giving to this object as though it were a charity to others. But let us reflect that it is only to help ourselves. An appropriation, by united consent, to secure a rich legacy to our children—richer, by far, than the most extended earthly treasures. An appropriation which is to yield us the peaceable fruits of righteousness here, and the just expectation of durable riches, and righteousness for ourselves and our offspring for ever hereafter.

Other topics have suggested themselves to my mind, but I find them too numerous to be noticed in this already protracted address.

That the truth of God may be our guide, and his Spirit our sanctification and defence, let us, brethren of the clergy and the laity, continue to unite our faithful endeavors and most earnest prayers.

Levi Silliman Ives,
Bishop of the Protestant Episcopal Church in North-Carolina.

VARIETIES.

From the Catholic Telegraph.

BURYING ALIVE.

We have been furnished by a French gentleman, with whom we happened to converse a few days ago on the subject to which it refers, with the following facts collected from medical history. They are painfully interesting, yet proper to be known, in order to prevent, if possible, their recurrence. Premature interments may take place in this country as probably as elsewhere; physical organization is nearly the same throughout the whole of the human family, and we can conceive of no self-upbraiding more deep or bitter than that which must be felt from the conciousness that a dear departed one had terminated life—not by the ordinary course of mortality, but by an unnecessarily premature consignment to the grave.—*New-York Com. Adv.*

The diseases in which a partial and momentary suspension of life most often manifests itself, are Asphyxia, Hysterics, Lethargy, Hypochondria, Convulsions, Syncope, Catalepsis, Excessive Loss of Blood, Tetanus, Apoplexy, Epilepsy, and Ecstasy.

Among many cases which have been recorded, the following are particularly striking:—

Chancellor Bacon relates that Dr. Scott, nicknamed the subtle, was buried alive at Cologne, and that, recovering from his apparent death, he gnawed his hands and broke his head in his tomb.

At Toulouse, a lady having been buried in the Church of the Capuchin friars with a diamond ring on her finger, a servant entered the vault to steal the ring, and, as the finger was swelled and the ring could not come off, he began cutting the finger; on hearing a loud shriek from the deceased, the thief fell senseless. At the time of the morning prayers, the monks having heard some groans, found the lady alive and the servant dead. Thus death had her prey; there was but a change of victims.

A street porter in Paris having died at the Hotel Dieu, was carried with the other dead into the same grave; recovering his senses toward 11 at night, he tore open his winding sheet, made his way to his house, knocked at the door which was not opened to him without some difficulty, and took a new possession of his lodgings.

In 1756, a woman in Paris was thought to be dead, and the body put on some straw with a taper at the feet; some young men who sat up round the corpse, in a frolic overturned the taper. This set the straw on fire. The deceased, whose body the flames now reached, uttered a piercing shriek. Timely assistance was rendered, and she so well recovered that, after her resurrection, she became the mother of several children.

On the 21st of Nov. 1763, the Abbe Prevot, well known for his literary productions, was taken with an apoplectic fit as he was travelling through the forest of Chantilly. Being supposed dead, he was carried to the house of the mayor of the village, and the magistrate directed a post mortem examination to be commenced. A piercing shriek uttered by the unfortunate man proved that he was alive. He expired under the scalpel.

Dr. Devaux, a surgeon of St. Come hospital in Paris, had a maid servant who had three times been carried to burial. She did not recover her senses the last time till they were lowering the coffin into the grave. That woman having died anew, the body was kept six days lest they should have to bring her back a fourth time.

A Mr. Rousseau, of Rouen, had married a young lady of fourteen, whom he left in perfect health at his starting on a short journey. After a few days, he heard that, unless he returned immediately he would find his wife buried. On reaching home he saw the funeral ready—in an agony of grief, he had the coffin removed to his room and unscrewed. He placed the body on a bed and ordered twenty-five incisions to be made on it. At the twenty-sixth, probably deeper than the others, the deceased exclaimed, "How severely you hurt me!" Medical assistance was immediately given. The lady had afterward twenty-six children.

The wife of Mr. Duhamel, a celebrated lawyer, having been supposed dead twenty-four hours, the body was placed on a table for the purpose of preparing it for burial. Her husband strongly opposed it, not believing her dead.

To ascertain it, and knowing that she was very fond of the cymbal, and the tunes which cymbal players sing, he called one. Upon hearing the instrument and the voice, the deceased recovered motion and speech. She survived her apparent death forty years.

Andre Vesale, first physician to Charles V. and Philip II., after attending a Spanish grandee, thought him dead. Having obtained leave to examine the body, he had scarcely thurst the bistoury into it and opened the chest, when he perceived that the heart palpitated.

The relatives of the deceased prosecuted him as guilty of murder, the inquisitor as guilty of profaneness. Through the intercession of the King he obtained to be merely condemned to a pilgrimage to the Holy Land.

In the sitting of the Royal Academy of Medicine, on the 10th of May, 1827, Mr. Chantournelle read a paper on the danger of hasty inhumations. This led to a discussion, in which M. Thouret who had superintended the removal of the human remains of the cemetery and the charnel house des Innocens, that many skeletons had been found in positions showing that the individuals had moved after their inhumation.—Mr. Thouret had been so much struck with this that he had inserted in his will an article relating to his own interment.

THE QUEST OF THE KAREN.

The following article will be read with interest; we take it from the Episcopal Recorder.

We promised two weeks since, in compliance with the wish of some of our readers who have not been familiar with the progress of the mission in Burmah, to give a statement of the circumstances alluded to in the lines entitled "the Quest of the Karen." We have endeavored to lay our hand on the recital communicated by the missionaries themselves, but could not: we shall therefore have to state them from recollection. It appears that the first knowledge the missionaries had of the Karens, as a distinct nation, was by the visit of a company of them; who stated that they had come three days' journey from the interior as a delegation from their people, to inquire of the white foreigners, who, they had heard, had arrived on the western shores of Burmah, *if they had the word of* God? When answered in the affirmative, they wished them to give it to them. They stated that their people were not worshippers of Gaudama, nor of any idol; but were waiting to learn about the true God. They did not know any thing about him; but there had existed among them, from time immemorial, a tradition that there was an Eternal God: that they had once possessed his word, but had lost it. The tradition had, however, taught them that that word should be restored to them by white foreigners. But they had no idea who those white foreigners should be; whether inhabitants of the earth, or of the celestial regions. When they heard that white foreigners had landed on the shores of Burmah, and were teaching a new religion, they concluded that they must be the ones of whom their tradition spoke. They therefore had come that long and dangerous journey to inquire! They had with them, they said, a book, which they believed to be sacred; and which they therefore adored. They could not however read it; it was in a language they could not understand. For its securest preservation it was bound up in a great many folds of linen, and possibly had never been unrolled.

So fully were they impressed, however, that they had found the very men of whom their tradition spoke, that they were willing the missionaries should unfold the book and examine it. They did so, and beheld an English Prayer-book! On inquiring how they came by it, they were answered that it was given to their nation by a stranger, who told them to keep it and worship it till men should come who should give them the word of the eternal God since first in their possession. The missionaries told them they had the word of God; but it was not in their language; and that they must wait till some more missionaries could come from the land whence they came, and learn their language, and translate the word of God into it for them. They eagerly asked how long it would be before it could be given to them: and when they were told that it would be several years, they saddened. "Ah," said they, "then many of us will die before we shall see it." They eagerly asked if some small parts of it, at least, could not be given them, that they might carry them home, and lay them up in their houses, to remind them that they were to have the whole. The missionaries could only give them a few Burman tracts: and so glad were they to get even those that contained some verses of the word of God, that they took them with a feeling too intense for any other expression than the uplifted, tearful eye. They pressed them to their bosoms: they placed them on their heads: they held them out toward heaven: and, that all might share some morsel of the precious gift, some small memento and earnest of the great blessing that was to come—they cut them into strips; and gave to each *a piece of a tract!*

They are now waiting the arrival of the missionaries, and that liberality of the Christians in the land of Bibles, which shall give the word of God to them: "*that they may know* the only true God, *and* Jesus Christ *whom he hath sent.*"

SAINT VINCENT.

We attended on Tuesday the meeting of the friends and supporters of the Charity School, his Excellency the Lieut. Governor in the chair. After the reading of the various reports, his Excellency addressed the meeting expressive of the gratification he felt at the flourishing state of the school, and declaring his willingness to render all the assistance in his power for promoting the interests of so praiseworthy an institution. His Excellency afterward attended the examination of the boys in reading and spelling, and expressed his pleasure at their proficiency. We were ourselves highly gratified at the progress made by several of the children, some of them apparently not more than five years old reading correctly in the Bible, and all of them evincing an aptitude very creditable to Mr. Kirton the master, who has under his charge 111 boys; beside these there are 63 girls under the superintendence of Mrs. Spence. When the difficulties the founder of the Institution had to encounter at its first establishment, and the slender support then afforded are considered, they cannot be too highly commended for their steady perseverance, which has been at length crowned with complete success. The establishment is, indeed, so reputable to the island and of such general utility, that we hope and trust no particular recommendation for its future support is required by those who feel an interest in upholding our public institutions, particularly such as benevolently diffuse instruction to the rising generation. Votes of thanks were given to his Excellency and the Rev. Mr. Checkley, and to Lady Cuyler and the other members of the Ladies' Society, "for their kindness in uniting themselves for the furtherance of the girls' school, for the liberality of their support to it, and for their unremitting attention in the discharge of the duties thereby imposed on themselves, and which has by the most pleasing and satisfactory course advanced the state of that school and at the same time tended to lessen the high responsibility otherwise attached to the General Committee—and that the Rev. Mr. Checkley, the Secretary of that Association, be requested to convey these sentiments to the Ladies at their next meeting."—*Barbadian.*

THE SEPTUAGINT.

The celebrated Septuagint, or Greek version of the Old Testament, was made in the reign of Ptolemy Philadelphus, king of Egypt, who reigned about 285 years before Christ. Ptolemy, who was a monarch of great liberality and a munificent patron of learning, having erected a grand library at Alexandria, which he intended to enrich with all the curious and important works of antiquity, procured a translation into Greek of the Pentateuch or five books of Moses. This translation was made from the most ancient copies that could be procured, and therefore some learned men have supposed this version to have been made from copies written in the Samaritan or old Hebrew character. It has generally obtained the name of the Septuagint, or version of LXX, from a tradition that 70 or 72 interpreters were employed in this work, by order of the Jewish High Priest or Sanhedrim, or great council of the Jews, and who completed the translation in a singular and miraculous manner. But this traditionary and fabulous account is now exploded, and a more probable account is that five learned and judicious men only were engaged in the translation, which was afterward examined, approved, and allowed as a faithful version, by the 70 or 72 elders who constituted the Alexandrian Sanhedrim. The other books of the Old Testament were translated at different times as the necessity of the case demanded or the providence of God appointed; and being added to the book translated, were comprehended in the general term Septuagint or version. This version used by the Hellenist Jews, (i. e. those who sojourned in the Grecian provinces, and spoke the Greek language,) from the time of its formation till about 100 years after the incarnation of our Lord, when they began to disuse it; and formed another for themselves.—*Revivalist.*

USEFULNESS SOMETIMES LONG CONCEALED.

Recently a respectably dressed man entered a Sunday School in London, and after some conversation with the superintendent, stated that about 25 years ago he was a scholar in that school, and while in attendance, the truths of religion which he was taught made a strong impression on his mind. He left the school, and entered on board a ship in his majesty's navy. He there experienced many trials, and endured many vicissitudes, and though he made no profession of religion at that time, still many lessons which he had received from his teachers would come into his mind. At the close of the war he was paid off, and as a reward for his services he received a considerable grant of land in Canada, in which he had been located for several years, and while there he became decidedly pious, and had prospered very well on his estate. He attributed to the instructions received in the Sunday School the state of his mind while on ship board, which would not allow him to commit sin as others did, and traced to the same cause his ultimate decision to lead a pious life; and further, that he considered his prosperity in his farm as mainly arising from the lessons of prudence and religion received in early life from his teachers. He expressed himself very grateful to God, that he had been brought up in a Sunday School.—*S. S. Journal.*

From the Western Christian Advocate.

GOOD ADVICE.

Mr. Editor,—The following lines were composed by the learned and good Dr. Burgess, present Bishop of Salisbury, England, and presented by him to one of whom I have had for some years the honor and happiness of possessing the free and affectionate claims of friendship; and who, at the time he received them, was the object of envious and malignant persecution.

Your Latin readers, I am confident, will thank me for presenting them with this piece; they will receive it as a sweet and precious *morceau.* The Latin style is much in the manner of the simple and spiritually sublime à Kempis. I shall call it the

ADMONITOR.

Memento mori, disce mori; consuesce mori, cum Paulo, qui dixit, "morior quotidie;" memento tibi ipsi mori, et Deo soli vivere. Memento tibi non placere, tibi displicere; tibi ut *alii* displiceant velle, ut alii non ament, *contemnant, adversentur;* modo ut amet Deus, et faciat, ut omnia tibi co-operantur in *bonum.*

TRANSLATION.

Remember death, learn to die; accustom yourself to die, with Paul, who said, "I die daily;" remember to die to yourself, and live to God alone. Remember not to please yourself, to be displeased with yourself; to be willing that *others* should be displeased with you, that they should not love you, that they should *despise* you, that they should *oppose* you; so that God may love you, and make all things work together for your *good.*

A most beautiful monument is just erected in the parish Church of Trowbridge, to commemorate the remains of the celebrated poet—the Rev. G. Crabbe, LL. B. The sculpture is by E. H. Baily, R. A., London, and bears the following inscription:—

Sacred to the memory of the Rev. G. Crabbe, LL. B., who died on the 3d of February, 1832, in the 78th year of his age, and the 18th of his service as rector of this parish. Born in humble life, he made himself what he was, breaking through his obscurity of birth by the force of his genius: yet he never ceased to feel for the less fortunate; entering, as his works testify, into the sorrows and wants of the poorest of his parishioners, and so discharging the duties of a pastor and a magistrate, as to endear him to all around him. As a writer, he cannot be better described than in the words of a great poet—his contemporary—

"Though nature's sternest painter, yet the best."

Do not wish to be any where but where you are; nor any thing but what you are. It is want of communion with God that makes our thoughts run a gadding. Daily beseech the Lord to make your way plain; then leave it to him to direct your steps.—*Beveridge.*

To surrender ourselves to the Divine disposal is the purest act of obedience; to subdue our unruly passions, is the greatest instance of heroism. It ennobles the possessor, and renders him a striking character.—*Jay.*

Providence is God in motion. Providence is God teaching by facts. Providence is God fulfilling, explaining, enforcing his own word. Providence is God rendering natural events subservient to spiritual purposes.—*Ib.*

CHURCHMAN'S ALMANAC
For 1835.

This repository of information on *the present state of the Church and her various institutions,* will be published at the Protestant Episcopal Press early in July, and for which orders are respectfully solicited.

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